

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., April 9, 1931

NEW SERIES
VOLUME XXXIII. No. 15

SUNDAY SCHOOL ATTENDANCE APRIL 5, 1931

Jackson, First Church.....	802
Jackson, Calvary Church.....	930
Jackson, Griffith Memorial Church.....	548
Jackson, Davis Memorial Church.....	350
Jackson, Parkway Church.....	197
Jackson, Northside Church.....	40
Meridian, First Church.....	721
Offering \$43.57	
McComb, First Church.....	596
Offering \$30.65	
Columbus, First Church.....	852
Hattiesburg, First Church.....	524
Brookhaven Church.....	519

—BR—

Rev. Roy Brigrance accepts the call to Eudora Church in DeSoto County, having recently resigned Second Church, Greenwood.

Dr. B. L. Bridges resigns the pastorate of First Church, Little Rock, and at the urgent request of the Arkansas Baptists accepts the position as Secretary of Missions. He is sacrificially dedicating himself to a heroic task.

The Veterans Bureau in Washington selected a site near Biloxi, on the Mississippi coast, for the \$900,000 soldiers' home to be built. It is also near the Veterans Hospital in the vicinity of Gulfport.

The building of Lyon Baptist Church was dedicated free of debt last Sunday. Pastor H. O. Hearn presided. Treasurer B. K. Bobo burnt the notes. Mrs. Aaron read a history of the church, which was organized in 1846.

Thanks to Pastor J. J. Mayfield of Canton and his people who sent in a list of subscribers to the Record including nearly every family in the church. Only one was lacking. The pastor personally solicited the subscriptions.

Rev. G. A. Cooper, pastor at Raymondville, Texas, can be secured for some meetings in Mississippi for the summer. He is a Mississippian, graduate of Mississippi College and of Southwestern Seminary. Many friends would be glad to have him pastoring some church or churches in the state.

The Education Commission of Mississippi Baptists met in Jackson a few days ago and elected Dr. Harry Leland Martin of Lexington as executive secretary of the Commission. We have no word from Dr. Martin as to his purpose to accept or decline, but understand that definite announcement will be made by May first. Dr. Martin is a member of the Education Commission and has for many years taken an active part in denominational education and our institutions. He is an alumnus of Union University of Jackson, Tenn., and his wife is an alumnus of Blue Mountain. He was pastor first in Mississippi at Hollandale, then for several years at Indianola, and is now pastor at Lexington. He is in great demand for revival meetings and commencement occasions, being one of the most popular preachers in the state.

Dr. Len G. Broughton began a meeting April 5 with Pastor McConnell at Alexandria, Va.

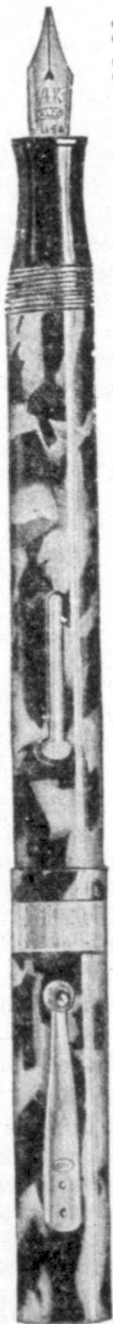
Those desiring railroad certificates and identification cards for the Southern Baptist Convention may secure them from the Baptist Convention Board office.

The Arkansas W. M. U. met in Pine Bluff at the same time that the Mississippi W. M. U. met in Jackson. We expect to have a good report of the Jackson meeting in next week's Record by Rev. Walton E. Lee.

I have just closed one of the best meetings of my life with Rev. J. H. Cothen and his good people at Piave. Bro. Cothen did his own preaching and the Lord led in a great way. In spite of rain, cold, and an epidemic of colds we had large crowds nearly every service. There was a spirit of prayer, praise, and worship that I have never seen manifested anywhere. There were 22 additions to the church, 18 for baptism. The mill is running only three days each week, wages have been cut, still the people are loyal to every call and rally to the fine leadership of their noble pastor. I go next to Calhoun City to be with Bro. R. B. Patterson. Do not forget to pray for us while there. I should like to have two meetings for the month of June, if I can serve anywhere in His name.—Atley J. Cooper.

A telegram from Pastor Faulkner of Leland on Monday brought the sad news of the death of Mrs. B. O. McGee. She had for many years been a faithful and active member of the Leland Church and with her husband was depended upon in every church and denominational need. She was particularly interested in the children in the Orphanage but was generous in her support of every department of the work. The editor counted her among his best friends and joins the family circle in grief over her going. She was a daughter of Dr. W. T. Stovall, one of the staunchest Baptists and Christians we ever knew, and was one of a large and noble family. She leaves her husband, Mr. B. O. McGee, a son by a former marriage, Mr. Stovall Milam, and a large family connection to mourn her going, but rejoicing in the life she lived.

Grenada: Yesterday, Sunday, April 5th, was a great day in First Church. We had 512 in Sunday School and a packed auditorium at the preaching service. This was the largest attendance in the history of the church, so far as the Sunday School is concerned. This was the last day of the contest between our Men's class and the Men's class of the First Baptist Church of Greenwood. Our class won out with 195 in attendance. At the evening service our pastor, Dr. J. H. Hooks, delivered over 100 diplomas, seals and awards to members of our church, as a result of the recent Training School held here. 167 people took daily class-work in this school in the six classes taught by our State S. S. workers, Pastor R. B. Patterson and others who did the teaching in a most efficient way.—Member.



Send 4 subscriptions to Record and get \$1.50 pen.

Send 8 subscriptions and get \$3.00 pen.

Send 6 subscriptions and get \$2.50 pen.

THOUGHTS ON WORSHIP

Those Moments

I mean those few moments—fifteen, or thirty, or more—each day when the soul gets alone and communes with God. A quiet place is found and then with an open Bible and a few verses at hand the Christian—in blundering efforts it may be—opens up his heart and life under the Father's eye and seeks to listen to Him speak to him through the verses, and then talks with Him in confession, or thanksgiving, or praise or adoration or petition,—or sits and meditates as in His presence. Those quiet moments are the oasis in the day's desert.

Do Baptists Have a Worship-Ritual

Bowing, or kneeling, when we pray is a ritual. Taking up the collection is a regular form—a ritual. Why sing a hymn each time? "Oh," you say, "We must sing, for singing is one way of expressing our worship." But suppose the hymn which is announced does not express those feelings and sentiments which certain ones at that time, in the service, desire to express. Shall the preacher, or chorister, select a hymn, and then urge the entire congregation to use those words for expressing their sentiments at that time? But suppose, if left to themselves, some would select a joyful hymn, while others would select a sad one. Shall all sing in order to make the singing lively, or beautiful. Singing is supposed to express what is in the heart and if it is mere noise it is not sincere, and therefore is not beautiful.

"I would select no hymns nor any forms" some one may say. "I favor the Quaker method,—that of leaving each one free to worship as the Spirit moves. Then no one tells another what hymns he must express his worship in, but the worship is spontaneous and real."

We see, therefore, the difficulty presented in any so-called service in which any forms of expression—whether singing, loud praying, or the taking of an offering—are used. It is admitted that there is much power often in the quiet meditation and devotion of the Society of Friends. But the Bible commends public worship—worship by Christians in fellowship with one another, as well as with God. Singing and scripture-reading were used by the early Christians in their church gatherings.

Let hymns be selected, therefore, which the pastor considers best adapted for the worship of that particular congregation at that time and then let those in the congregation who can use the hymn to express their worship do so. Then the singing will be rich and sacred. If the chief aim of the pastor is to make the service entertaining to the people, then let him urge all to sing, and sometimes such services for entertainment may appropriately be held. But when the service is held for giving to God the heart-worship of the people then let only those be urged to sing who have worship in their hearts to express. When the offering is taken, if the giver has no gratitude, no worship, to express, I doubt whether he should make the offering in that service. At any rate his giving should not be counted as worship.

The danger in all such rituals,—or regular forms—is that we will go mechanically through the forms and substitute the shell for the contents. Far better to sit quiet and dumb in a service than to sing and do the formal things required when the heart is not in it—and when God may be saying as He did in olden times "These people draw nigh me with their lips while their hearts are far from me."

The challenge to the pastor, therefore, is to present a program to which the largest number possible in his congregation can and will respond in genuine communion. Of one thing he may be sure and that is that a quiet season there in the service, of five, or more, minutes for silent converse with God, will prove the richest and most appealing opportunity for worship that he can present and will be used by far the largest number in the congregation.

Breeding Saints

I read a striking statement by Dean W. L. Sperry in his book on "Reality in Worship." He

said "The mission of the church is to breed saints."

Ah, that sounds refreshing amid the din of church machineries for raising funds and for stimulating so-called "religious activities." Our churches today are busy—at what? Well, busy in many places in blessed, spiritual activities. But in many other places work is being piled up—work that can be tabulated, and rewarded—where it might be well to ask "What is happening to the workers? Are they being enriched spiritually by all this bustling movement, or are they gradually substituting the form of Godliness for the power thereof?" In other words, are our churches breeding saints?

But how can such saints be bred? Merely putting them to work does not guarantee their saint-hood. We must ask why they are working and in what spirit. This means that a fire must be kindled in their souls. If they are to have the right motive and spirit in their work they can find them only in the secret place of the Most High. This means that if the church would develop saints it must teach them to get alone with God, for Christ has said that apart from Him (unconnected with Him) we can do NOTHING. The church therefore must train its members to make the divine contact.

The place where the church is to do this training is in its Sunday service where the pastor builds his service around the fact of the divine Presence and leads his congregation into heart-communion with God there in the service.

But all the other services of the church also—the Sunday School, the B.Y.P.U., etc.—must be genuinely worshipful and in this way the members will learn from all of these church services the heavenly art of worship and will continue such worship in the secret place in their homes day by day. In this way our churches will be breeding saints.

—BR—

STUDIES IN REVELATION

(L. D. Posey, Itta Bena, Miss.)

Chapter Seventeen—Introduction

Please read this chapter carefully, then turn back and read the tenth and eleventh chapters of Genesis. There you will not find much, as you will think, but names hard to pronounce; but there you will read about Nimrod, and about the building of Babel, afterward called Babylon, and which is now a synonym for moral and spiritual corruption. If you can do so for yourself, then study Gen. 10:8-9 in the original; if not, then read some real and trustworthy Hebrew scholar as to the real and correct meaning of those two verses. If you will do that, much of your difficulty with the chapter before us will roll away.

For misinterpretation, there are but few chapters in the Bible that have suffered more than the one before us now; and doubtless when you have finished reading these notes you will say, "And there is another one." Surely that is your privilege, and for one, I would not deprive you of your right to use it. But let us,

Study Chapter Seventeen

Those of you who have been reading these notes, will recall that this chapter is the one that gave us the explanation of the seven-headed ten-horned beast of chapter thirteen. That it is the seven Gentile political world powers, six of which have now had their day and passed away. At the time of this vision, five had passed. One, the Roman, was then in existence, and one yet to come. The last of the seven is yet in the future. These six have been the Assyrian, Egyptian, Babylonian, Medo-Persian, Grecian and Roman. These and only these at any time have claimed, and in a measure exercised world dominion.

Another thing to remember just here is that religion, both true and false, is symbolized by a woman or women, as the case may require. In the case before us, the whore upon the seven-headed ten-horned beast is the climax of all false religions headed up under the beast ruler during the first half of his reign and just before the return of Jesus.

Many writers think the woman on the beast is Romanism. That is true only in part, for the simple reason that Nimrod was the author and

organizer under the leadership of the Deity of false religion and in opposition to the will of God, thousands of years before Rome or even the Roman empire was born. It was in opposition to the will of God that Nimrod tempted to build Babel, since called Babylon, the land of Shinar, and during which God's confusion of tongues among them and they dispersed. From that time till now, false religions of one form or another, and of greater or less degree of corruption, have held sway over political governments. Idol worship, introduced by Solomon's heathen wives, wrought the downfall of Palestine, and later led both divisions into captivity, from which Israel has not yet returned. Judah returned in part only, to be dispersed again after the crucifixion of Christ. False religions have always shed the blood of prophets and saints, and did so long before there was a creature as a Pope. That Romanism is guilty, thrice guilty, there can be no doubt. But attempt to interpret the chapter before us with the eye on Rome and Rome only, is to go on rocks.

In verse fifteen we are told, "The waters which thou sawest where the whore sitteth, are people and multitudes, and nations, and tongues." Notice all of these are in the plural number. False religions have always dominated the majority of nations and peoples. Even at this advanced age of the world's history only about one-third of the earth's inhabitants, including Jews and Catholics, are nominally Christian. That is, they recognize Jehovah, and in some way formally worship him. The state religions of all the six world political powers, have been anti-Christian. And with the encroachments of Modernism upon us, and with the slackening of missionary conditions are destined to grow worse.

There is a vast deal of difference in the height of hills and mountains. Because, as we are told, the city of Rome covers seven hills, writers have used much ink and print space in efforts to measure the city of Rome, answer to this whore. But in vain. In verses nine and ten the angel explains to John that the seven heads are seven mountains, mountain being the symbol for seat of Government. So David, speaking of vicissitudes which he experienced as king of Israel, says: "Lord, by Thy favor Thou didst make my mountain to stand strong"—meaning my kingdom and dominion. Ps. 30:7. So also the Lord in his threat against the throne and power of Babylon said: "I am against thee, O destroying mountain, which destroyest all the earth; I will stretch out mine hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain." Jer. 51:25. Then the angel himself explains these seven mountains as seven kings, kings being used for kingdoms, six of which had fallen, one was then in existence, and one yet to come. Then the angel explains that the ten horns are ten kings which shall be in power at the same time with the beast, and shall give their power to him. This beast is the one that will carry the whore when both are coming to the climax of their power and just before their destruction.

Let me repeat, for the sake of helping the reader to keep clear in his thinking, that the beast in the chapter before us, is the same as the beast in chapter thirteen; also, the man of sin in 2 Thess. 2:1-8. When he reaches his full power about three and one-half years before the return of Jesus, he will set himself up as god, and demand universal worship of himself and his image. Verse seventeen of the chapter we are now studying tells us, "For God hath put it into their hearts (the ten kings) to fulfill his fill, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled"; hence "these shall hate the whore, (all other false religions) and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Verse 16. Thus it will be that God will overthrow the power of the beast ruler and his helpers, and cause them to exterminate all other false religions as symbolized by the whore, and when Christ comes to set up his kingdom he will destroy

Continued on page 6

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Housetop and Inner Chamber

First Church of West Point, Dr. E. F. Wright pastor, begins its revival meeting April 12, Dr. Brown of Knoxville assisting.

Dr. R. M. Inlow has resigned the pastorate of Immanuel Church in Oklahoma City. He was once pastor of Bellevue Church in Memphis.

Pastor J. N. McMillin helped last week in a meeting at Perkinson. His pulpit at Louisville was supplied on Sunday by Dr. W. T. Lowrey, of Clinton.

Mr. John R. Pepper, one of the greatest Sunday school Superintendents among Southern Methodists, died in Memphis March 31. He lacked only a few days of being 81 years of age.

There are said to be 60,811 Baptists in New York City, in a total of 477,922 Protestants. Baptists are said to have a larger percentage of gain in the past ten years, due to the migration of Negroes from the South.

The Gainesville (Georgia) News gives liberal space to the program of First Church in that city celebrating its centennial. Dr. Roland Q. Leavell is pastor. They plan a Sunday School building to meet the growing needs.

The American Baptist commends Dr. J. M. Pendleton's definition of a church: "A congregation of Christ's baptized believers, united together in the belief of what Christ taught, and covenanted together to do what Christ commanded."

Spellman College, an institution for the higher education of negro women at Atlanta, Ga., will celebrate its fiftieth anniversary April 11. It is the product of the generosity of Mr. John D. Rockefeller and named in honor of Mrs. Rockefeller's family.

The world was startled last week by reports of a destructive earthquake which destroyed the city of Managua, Nicaragua, a place of 60,000 people. Over 1,000 are believed to have been killed and 2,000 injured. The earthquake was followed by a destructive fire.

Forty-one professed conversion in services conducted by Baptist Bible Institute students week ending March 28. There were 696 gospels, testaments and tracts distributed, besides much other work done. This is an every week's business with them.

For two weeks ending March 21 the students in Practical Activities Department of the Baptist Bible Institute met 386 assignments, delivered 227 sermons and addresses, had 1426 people present, dealt personally with 325 people, had 123 professions of faith, distributed 2049 gospels and tracts.

"If there is any sin that is hurting us today worse than another, it is the sin of being uninformed. Many of our needs would be supplied in a day if our people were informed as to conditions and informed as to their duty toward relieving the situation.—W. C. Harrison in Baptist Standard.

The first locomotives which drew the trains over the railroads had very conspicuous smokestacks. But the modern locomotive is almost as straight as a gun barrel. The style of pulpit oratory forty years ago in many places was ornate and rhetorical, and the preacher wore a stove-pipe hat and a "jimswinger". But things happily have changed. The preacher is not so dressed up; and neither is his sermon. It is built for practical effect. A fighting game-cock is trimmed of most of the long ornate feathers before he is put in the pit; or he will be soon after he gets in. Better to have an oil burning engine these days.

Brother Joe Canzoneri led the singing in a good meeting at Pineville, Ky., March 15-27. Dr. Mahon preached for Pastor I. C. Kelly. Brother Canzoneri is now with Pastor J. R. Kyzar at Grandview Church, Nashville, in the third consecutive meeting. Any church or pastor needing his help April 12-14, or April 26 to May 10, may write him at Jackson, Miss., on Clinton Boulevard.

You sometimes hear the question asked Why should a young man be afraid for his faith in the Bible and in supernatural religion to be tested by going to a school where the teachers do not believe in the infallibility of the Bible? Is he afraid of the light? It is legitimate to answer that question with another: Why should a healthy young man hesitate to go into a pesthouse full of smallpox? It is not light that is to be found. It is disease.

Pastor C. J. Olander and his church at Brandon had last week a series of addresses on various institutions and boards included in the cooperative program. On Sunday night Pastor Meadows of Morton spoke, on Monday night Dr. H. M. King, on Tuesday night Dr. W. A. Hewitt, on Wednesday night the editor of the Record, on Thursday night Superintendent Wayne Alliston of the Hospital. These meetings were well attended and we believe will be attended with good results.

We have heard that the Sunday School Board plans to discontinue the publication of Home and Foreign Fields. It is quite evident to many that the number of religious publications has exceeded the demand or the need. It is a question as to which ones should be discontinued, and then let us spend our energies in making those which remain the best possible representatives of our Baptist life and work, and on giving them the widest possible circulation. There is no use in wasting money printing papers and magazines which are not properly circulated and read.

We have just closed a good meeting with the Tupelo Second Church, Dr. W. R. Cooper of Drew doing the preaching. It was a joy indeed to listen to Bro. Cooper as he brought to us the word of truth from the Blessed Old Book. We had splendid crowds and fine attention all the way through. Twenty-seven were added to the church, twenty-three for baptism. Our church has received eighty-four members in the past fifteen months and the Sunday School has an average of one hundred fifty. We rejoice in the blessing of the Lord upon us in this needy field and we beg an interest in the prayers of our brethren that the Lord will give us wisdom to direct aright the people in this section of Tupelo.—H. G. West.

Frequently the pastor is asked questions about missions and missionaries that are difficult to answer. Southern Baptists have 445 foreign missionaries and less than 100 home missionaries. These are not all engaged at one time, as it is necessary for some of them to be furloughed home on vacation or for medical attention. There are 30,000 missionaries of all evangelical denominations, with 150,000 native helpers and nearly four million church members in foreign countries. Southern Baptists gave on the average last year forty cents per capita for foreign missions. Nearly two million Southern Baptists gave nothing at all for foreign missions. The United Presbyterians gave fifteen times as much as Southern Baptists, while Northern Methodists gave three and one-half times as much. Our Northern Baptists gave three times as much and Southern Methodists twice as much as Southern Baptists. It would seem that downright orthodoxy is at a disadvantage as our Pedo-Baptists and our Northern Baptist folk far exceeded us in giving the gospel to the world.—Christian Index.

Dr. M. E. Dodd assists Pastor S. G. Posey in a meeting at Coliseum Church, New Orleans, beginning April 19.

Announcement: The Baptist Bible Institute students have again volunteered to observe a "Meatless Week." Join them in fasting and prayer and self-denial for B. B. I. April 19-26.—W. W. Hamilton, President, New Orleans.

People were scandalized by the robbery of Calvary Church Sunday night, when it is said \$300.00 were stolen. But what about withholding from God the tenth that belongs to him, which he calls robbery. Every day more than \$300.00 are lost to him in this way here in Mississippi. Conscience appears to get accustomed to some things.

The New York Times publishes the statement that the Roman Catholic Church in Brazil is endeavoring to have a provision written into the Constitution of the Republic of Brazil declaring the Catholic Church the State Church of Brazil, to make a religious marriage ceremony compulsory, and that the Catholic faith be taught in the state schools. All the talk about Catholic tolerance is the sheerest humbug.

March was Mission Month in Immanuel Church, Hattiesburg. There was a special Mission Program each Sunday morning in the closing assembly of the Sunday School sponsored by the different departments and on the fifth Sunday the offering amounted to \$107.51. The W. M. S. had their Week of Prayer and a good offering. The Men's Brotherhood of the church had as the speaker for the monthly meeting Dr. J. T. Henderson, the Southwide Secretary of that organization. The total contributions was the month was \$683.97, and there were six fine young people from the Intermediate Department baptized into the fellowship of the church. Our mid-week service is one of the very best of all in this church, so wonderfully supported by the Woman's College girls. Pray for us, we have a great task and our need is a building and we believe you will help us take care of that need at the proper time.—Harry L. Spencer, Pastor.

The challenge of unbelief is met by faith in and preaching of the resurrection of Jesus. Every New Testament writer based his faith in the gospel and his hope of righteousness here and heaven hereafter on the resurrection of Jesus Christ. We care not how fine the philosophy of the modernist, nor how exalted a moral standard he may erect, if he has not faith in the resurrection of Christ he is a deceiver and a minister of the devil. Paul meets the challenge of unbelief in the fifteenth chapter of First Corinthians, when he says, "If Christ hath not been raised, then is our preaching vain and your faith is also vain; yea and we are found false witnesses of God". The claims of Jesus and the character of Jesus tumble into the rubbish if he did not rise from the grave; and the whole Christian world has been following a delusion.

Mr. T. Jeff. Bailey of Birmingham is Director of Publicity for the Chamber of Commerce in that city, preparing for the entertainment of the Southern Baptist Convention. Mr. Bailey is a son of former editor of The Baptist Record, Dr. T. J. Bailey, and will handle his end of the Convention with entire satisfaction to those planning to attend. He says that 10,000 visitors are expected in this the largest city in the world of its age (less than 60 years old). The Convention met in Birmingham in 1891, forty years ago, when the Sunday School Board came into existence. At that time Birmingham had 27,000 people; now there are 260,000. Birmingham claims to be the best church going city in the world, having 384 churches and 100,000 people in the Sunday Schools. Baptists are largely in the majority. There are 101 white Baptist churches in the Birmingham Association, with a membership of 38,593. Their church property is valued at \$410,000, and last year their contributions amounted to more than \$500,000. There is a \$3,000,000 public library. You will find in another column information about hotel rates. Make your own reservations.

Editorials

THOU GAVEST ME NO KISS

Those at all familiar with the gospel story have no difficulty in locating this sentence from Jesus. He was dining with a Pharisee, who evidently thought he was condescending to show this young man quite a favor by inviting to a meal at his house. Probably many a preacher since has felt himself invited to a prominent home in a similar spirit. There is something in the atmosphere which reveals it; some omission of a customary courtesy, something in the tone of conversation that betrays it.

To be sure this young rabbi was attracting a good deal of attention, and curiosity would lead the Pharisee to desire a close up view of him to find out the secret of his hold on the people and his influence over them. And he didn't have long to wait before it was seen, for a woman that was a sinner came weeping and with broken and penitent heart fell at the Master's feet. Even this did not wholly enlighten him, but rather convinced him that this man was not a prophet.

But there was something back of all this that Jesus was determined should come out. This Pharisee had not been civil or hospitable or courteous in his treatment of Jesus, and the Lord was not going to let him get by with it. What interests us here is how Jesus dealt with a man who was discourteous to him. And there are three things which are worthy of notice and imitation.

The first was that Jesus was conscious of the incivility. We are inclined sometimes to imagine that those whom we regard as our inferiors don't know bad manners, an unchristian disposition, when they see it. We think of them as too ignorant or uncultured to know the difference. In this we are badly mistaken. A child is cut to the heart by being overlooked or ignored. They are as sensitive to a slight as is a courtier about a king. What we call backwoods people have as sensitive souls as the most sophisticated. Sometimes perhaps too sensitive. A Negro may not reply in kind to an uncivil remark, but he is as conscious of it as if blue blood ran in his veins. Incivility, discourtesy, a slighting remark is a fearful barb in the soul, and is a mark of low breeding and a sordid soul, wherever it is seen. This Pharisee was discourteous to Jesus. I wonder if we are not so to him when we mistreat the least of his. Jesus felt it deeply, and while he did not mention it at the time, some while afterward he reminded his host that he had given him no water to wash his feet, did not greet him with the accustomed kiss, and did not anoint his head with oil.

Notice that Jesus did not show personal resentment at this mistreatment. Shall we say that he was above that? That he was too polite to show a bad temper while a guest in the home? Rather we think of him with such a heart of love and pity that all other feeling was swallowed up in his concern for the welfare of this man who mistreated him. He was both too big and too good to show resentment.

But at the proper time and in the proper way, and certainly in the right spirit he did rebuke the Pharisee for this personal discourtesy. It was not to be entirely overlooked. And so when he knew what was going on in the Pharisee's mind about this woman whom he scorned as a sinner, Jesus contrasted his conduct with hers. "Thou gavest me no kiss. But she since the time I came in she hath not ceased to kiss my feet". How beautifully and gently he administered rebuke. Would it not be fine if we could all do it that way. No bitterness, no sharpness, no personal resentment, but just the word that is born of genuine concern for and love for the wrong doer.

At a special meeting of the Florida Baptist Mission Board all salaries of employees were cut ten per cent; the Layman's work was discontinued; and a committee was appointed to go over all appropriations and authorized to make reductions where possible.

UNTIL THE DAY DAWN

Peter in his Second Epistle, the latter part of the first chapter, is urging the truth and claims of the gospel upon these believers, that they may live the fullest Christian life. He bases his urgency upon two things: the fact that he must hasten to complete his life work, "knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me"; and also on the grounds of absolute certainty as to the truth of what he preached. "We have not followed cunningly devised fables, but were eye witnesses of his glory".

But there were people in his day who had not seen the Lord face to face, were not with him in the holy mount, were not eye witnesses of his glory, and had not seen the Lord after he had risen from the dead. Can these people have the same assurance that Peter had, and the other apostles? Must we who have never seen him face to face and never will in this life, must we live our lives out in semi-darkness, or without the glorious assurance of the truth which Peter had? Must we live in the twilight and never know assuredly here the certainly concerning the things wherein we were instructed? Must we be content to sing always, "Lead kindly light amid the encircling gloom"? Peter did not think so; and the Lord did not so intend. See what Peter says.

"We have the word of prophecy made more sure; whereunto we do well that we take heed, as unto a lamp shining in a dark place, until the day dawn and the daystar arise in your hearts." Here the "word of prophecy" is either the spoken word or written word, that is given by voice or pen of the inspired speakers or writers, those commissioned of God and anointed by him to bring the message concerning Jesus. There can be no doubt that the Old Testament scriptures are included in this, for Peter in the next verse speaks of "prophecy of scripture", and of the writers as "men who spake from God, being moved by the Holy Spirit". He doubtless meant to include also the New Testament prophets, those who wrote or spoke or who like himself did both.

We may not today have men who speak by inspiration as the apostles did, but we have the writing of these apostles and the Old Testament scriptures. "We have the word of prophecy". And Peter says we have it "made more sure", confirmed, reenforced, established, proven beyond question or cavil. The Old Testament scriptures are demonstrated to be the very word of God by their fulfillment in Christ. Like the two parts of an arch the Old Testament prophecy and the New Testament facts support each other, and the more weight is put upon them by our faith and testing, the stronger they are proved to be.

But most probably the meaning of Peter's words here is that the truth of these things that are told us in the Bible is confirmed by our own experience. The things which were said to be true in the Bible are proven to be true in us. Paul said to the Corinthians (1 Cor. 1:6), "The testimony of Christ was confirmed in you". That is all that had been preached to them about Jesus had been found to be true by practical test of experience, for "in everything ye were enriched in him, in all utterance and all knowledge". John says, (1 John 2:8) "which thing is true in Him and in you". That is what had been revealed in Jesus was also reproduced in the believer. Jesus said not only "I am the light of the world". He also said "ye are the light of the world. The works that I do ye do also; and greater works than these shall ye do, because I go to the Father".

But back to the confirmation in our own souls. How is this word of prophecy to be made more sure, to demonstrate its truth in our own experience? Have we failed here? Are we failing now? What is the trouble, and what is the remedy? Peter says that the word of prophecy is as a lamp shining in a dark place. Our hearts and lives are the dark place. The whole world is dark without this light of the word of God. And we are told here that "ye do well that ye take heed as unto a lamp shining in a dark place,

until the day dawn and the daystar arise in your hearts".

There is no hope of knowing the truth or demonstrating its power unless we give heed to the word of God. People who do not read it, read it seriously, earnestly, with open hearts and minds will never know its truth in their experience. All our orthodoxy about believing the Bible from cover to cover will not avail us if we do not read it; not mechanically but with serious purpose to know the truth. Lots of Sunday School teachers study the Bible simply to pass on its information to others. Only what we take into ourselves will be true in us. Read it constantly. Use it as the man of our counsel. A match will never start a fire until it is "struck". And the truth of the Bible will lie dormant and hidden if, never kindling a fire in us, not enlightening the world until it is converted into practical experience. The word of prophecy is made more sure by the personal test. The day will dawn in us and the daystar arise in our hearts whenever we put the Bible to practical test and embody it in experience.

IN THE MIDST OF AND ROUND ABOUT THE THRONE

Last week there were pointed out on this page three facts from the fourth chapter of Revelation: (1) The four and twenty elders round about the throne, or God's deputy administrators; (2) The lightnings, voices and thunders that proceed out of the throne, or God's warnings against disregard of his authority; and (3) The seven lamps and the sea of crystal before the throne, indicating God's method of revealing his authority.

In this article is shown the "four living creatures" which are spoken of as "in the midst of the throne and round about the throne," or the means and sphere in which God exercises and reveals His sovereignty.

There are said to be "four living creatures." The old version says "four beasts." This is not an accurate translation and is liable to give a wrong impression. The word beasts is likely to awaken an unpleasant conception; and there is no word in the original which in any way indicates a beast, or an animal. The American Revision translates it "four living creatures." As a matter of fact, there is no noun corresponding to the word creatures. The whole emphasis is on the word "Living." You may complete it by saying "living beings," or "living creatures," but there is no word corresponding to the beings or creatures. Again let it be said the whole emphasis is on the "Living." It is in the plural number, and the number is four, indicating variety and multiplicity. "In the midst of the throne and round about the throne there are four living ones, full of eyes fore and aft."

These living ones are further described, one as being like a lion, the second like a calf (or bullock), the third having a face as of a man, and the fourth like a flying eagle. These each, have six wings and are said to be full of eyes round about and within. Now what do these reveal to us about God and his throne, for the throne in this picture is the center of the whole revelation, as it is throughout the whole book of Revelation?

"And behind the dim unknown,
Standeth God within the shadow,
keeping watch above his own."

The answer to the above question has not been the same from all who have studied this book. We give what seems to us the meaning of this sign language. The four living beings represent the whole physical universe as it is acted upon by the living God, vitalized by his energy and used for the purpose of his glory.

Herein is shown God's connection with and relationship to his creation. In the first place the creation and God are not identical. God is not to be confused with the physical universe; there is no room for pantheism here, any more than he is to be identified with the laws of nature. John saw one sitting on the throne, before he saw the living beings round about and in the midst of the throne. God is not the sum of things, but separable from them and supreme over them. These four

Thursday, April 9, 1914

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Living creatures worship God, that is glorify God, and are not to be identified with Him. The heavens declare the glory of God, but they are not to be worshipped as God.

But while God is transcendent over the creation and separable from it in himself, he is closely and intimately joined to it in his activities and expresses his will and authority through it. The universe is alive with God. God is its life. God can exist and did exist without the universe. But the universe cannot exist without God. Not only did he speak it into existence, but its continued existence depends upon his will, and all its activities are the expression of his will and his life.

Let us not forget the significance of that phrase "Living creatures." The universe is alive. From the most mammoth sun to the tiny invisible electron the worlds are alive. There is motion, activity, purpose and progress in everything from the smallest to the greatest. John Jasper was right, "the Sun do move"; not in the way he thought, but it moves nevertheless. And all things move. Physicists tell us that what we used to call atoms, thinking they were the last and least particles in creation, that these atoms are made up of electrons which are perpetually active, and that they have dynamic energy sufficient if it were released and controlled to run all the machinery in the world, or to destroy it. John saw more in that moment of vision on Patmos and expressed more in a sentence when he said, "In the midst of the throne and round about the throne were four living creatures, full of eyes before and behind," than physicists have discovered in 2000 years.

Don't imagine that we are stretching language beyond its meaning. We are discovering only a part of its meaning. But that we are on track of his meaning is shown by the description that is further given of these living creatures. "Full of eyes" means that they reflect intelligence on every hand. Not necessarily that every created thing has intelligence as man has, but it reveals intelligence in its activities. All the laws of nature, the inherent qualities of things, the methods of their activities, their orderly process, show supreme intelligence in their construction. This is true whether we think of revolving suns or of the growth of the tiniest of plants.

The six wings are symbols of unceasing activity. In the vision which was given to Isaiah the seraphim are said to have had six wings each. "With twain he covered his face, with twain he covered his feet, and with twain he did fly." This is an example not only of service but of reverence and of modesty which some singers in our churches today much need to copy.

But activity of these four living creatures was in the service and worship of God. That is the real business of the universe and the reason for its existence. It is not simply motion and intelligence that are observed here. But all their activity is to glorify God and provoke the spirit of worship in creatures of intelligence. "They have no rest day and night, saying, Holy, Holy, Holy, is the Lord God, the Almighty, who was and who is and who is to come." This is like David's "Day unto day uttereth speech and night with night showeth knowledge."

It is interesting to note the three attributes of God here which are proclaimed as inspiring worship. 1. God's holiness, 2. His Omnipotence and 3. His Eternity. And these are the fundamental attributes of God and always awaken the spirit of worship. And when the universe, represented in the four living creatures thus proclaims the honor of his name, the four and twenty elders, these who are God's appointed leaders, fall down before him that sitteth on the throne and worship him that liveth for ever and ever, and shall cast their crowns before the throne, and give voice to their worship: Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created." A look at creation awakens their souls in praise to God. They say that all the power which God has put out in creating should come back to him in worship. "Worthy art thou."

ALL TOGETHER FOR A GREAT APRIL ROUND-UP

J. B. Lawrence, Exec. Secy. Treas. Home Mission Board

The time has come for us to pool our interests and merge our appeals for a great round-up on the Cooperative Program.

Every denominational interest we have, both State and Southwide, is struggling for its existence. Defeat at one point will ultimately mean disaster along the whole line of Kingdom attack. All of our interests are intimately related in the task of bringing in the Kingdom of God. State Missions are linked up with Home Missions and Home Missions with Foreign Missions; Southwide interests are tied up with State interests and all together form one great enterprise for the making of a Christ-like world; all are interested and bound up together in one denominational program and together should make their appeal for enlarged giving to the Cooperative Program so that the whole work of the Kingdom may go on.

There are a number of reasons why every church should do its best in the month of April for the Cooperative Program.

1. It is the time of year when our churches are accustomed to putting on special effort for our denominational work. Let us make it a great month for the Cause this year.
2. All of our interests, both State and Southwide, are suffering and must have relief, hence a round-up for the whole Program. Let us all pull together for the salvation of all the work.
3. Many of our people have not subscribed to the budget, and it would be doing them an injustice not to give them a chance to give to the Kingdom work. Let us go after every non-contributor.
4. Many who have subscribed would find a great joy in making an additional offering to the Cause of Christ, and it would be a pity to rob them of that joy. Let us have a great hilarious special offering.
5. All of our work is facing a crisis and it is going to be by the most heroic and sacrificial giving that we can save it. In a time like this, the most unselfish spirit must animate us and the most generous spirit motivate us. Let each help the other by all urging a round-up on the Cooperative Program.
6. One thing is sure—we will do nothing if we do not try. No church can afford, in a crisis time like this, when the cause of Christ is at stake, to remain inactive. We must do our best or else prove truant to our trust and faithless to our Lord. Let us show ourselves loyal to Christ by a great round-up for His cause.
7. It is a matter of will, determination and co-operation. Southern Baptists could raise a million dollars in April without half trying. Will we not do it? The urge is surely great enough. The cause is surely sacred enough. The need is surely insistent enough. What is lacking? Only the will! Have Southern Baptists no will to win a lost world to Christ? Surely the will of our Master is ours. Then let us perform the doing of it by a great offering to His Cause.
8. A great collection in every church for the Cooperative Program will help the churches and save the work. I have never known a collection to be taken in a Baptist church that something was not given. Is it extravagant to urge every church to take an offering for the Cooperative Program in April? Under present circumstances, is it not the natural thing to do? Taking an offering would be a gracious thing to do. Then let us hope and pray to that end, for surely nothing could be more in harmony with the will of our Lord than a great offering for His Cause.
9. No agency is in more dire need than the Home Mission Board. No agency has a stronger reason to make an appeal to the churches for special designations. And surely there is no stronger appeal than the appeal to Home Missions—the saving of the Homeland—the preaching of the Gospel to Foreigners, Indians, Negroes and to those in the congested centers. This appeal has in it every element of any Mission appeal, with the added emphasis of patriotism.

There is today no more important or imperative task than the evangelization of the Homeland. And yet with its great necessity and its great cause, the Home Mission Board comes with an appeal not for itself at the expense of all the other interests, but for itself with all the other interests.

BRETHREN, LET US MAKE APRIL A GREAT ROUND-UP MONTH FOR THE CO-OPERATIVE PROGRAM!

DEVOTIONAL

"The young lions do lack and suffer hunger; but they that seek Jehovah shall not want any good thing". We are safer under his protection and guidance than in any strength of body or mind or position we may have. Lions are supposed to be the symbol of strength; and the devotion of lions to their young is proverbial. But, with all this, young lions do sometimes lack and suffer hunger. They search in vain for their prey. They return to their lair disappointed, unable to satisfy the cry of their young. This may happen, does sometimes happen. But it has never happened that those who sought the Lord were deprived of any good thing. This does not mean of course that they always got what they wanted, or everything went their way; but that everything went the right way. When David said this he had just escaped from great danger, for the Lord had heard his cry. Our blessings consist not in a dead level of uninterrupted prosperity, but in finding God present with us in all the time of our need. Dangers are the doors to deliverance. Trouble is the antechamber to triumph. The rough road to Emmaus when hearts are heavy with disappointment and sorrow brings us into fellowship with Him along the way, where our hearts burn within us as he walks with us by the way and opens to us the scriptures.

Pastor Dan Waters of Fulton is seriously ill, but friends are uniting in prayer for his recovery.

Dr. Claybrook Cottingham, president of Louisiana (Baptist) College, is one of two candidates for Congress, to fill the unexpired term of J. B. Aswell, deceased. Election is April 14.

The Watchman Examiner says there are 133 Negro Baptist Churches in Chicago, and that the largest Negro community in the world is in Harlem, New York City, 160,000; and this is the largest Protestant center in New York City.

Prof. W. F. Bond, Prof. W. N. Taylor and Miss Clara Stokes are to be commended for their diligent efforts to get the state colleges of Mississippi restored to standard rating in the Southern Association of Colleges and Secondary Schools. They went to the meeting in Birmingham last week of the Association to make their plea for restoration and did all that was possible under the circumstances. They represented the Mississippi Educational Association. It is well known that the order was passed by the Southern Association of Colleges in its meeting some months ago suspending four of our state controlled colleges from the list of standard schools effective Sept. 1. The executive committee at its meeting last week declared that it has no authority to interfere with this order, and the order stands. But the committee agreed if proper guarantees are given by the legislature of Mississippi that the state schools shall be freed from political domination, they will recommend that sympathetic consideration be given the application of these schools for reenstatement. How long it will take to do this cannot now be said. Our state schools in Mississippi have been headed for this sort of trouble for a good many years, and the catastrophe had to come. It is very well that it has come, for in no other way can the institutions be protected and the people have a guarantee that the schools will not continue to be operated for the benefit of the politicians. Some people will come out of this sadder and wiser for the experience. We wish all success to those who are laboring to get the schools again recognized as standard. Their hope is with the coming legislature and state administration.

WHAT, EXACTLY, DOES PROHIBITION PROHIBIT?

(R. K. Maiden)

Enemies of the Eighteenth Amendment are persistent, determined and unscrupulous. And they are, in a way, resourceful, too. They seem to have persuaded themselves into the notion that they are master strategists. It is obviously a part of their strategy to create in the public mind misunderstanding and confusion. The fear is that many well-meaning but uninformed people will be misled by the disguises and smoke-screens being resorted to by the wets.

For one thing, the liquor advocates are industriously laboring, aided and abetted by the wet press of the country—which press, by the way, seems completely and hopelessly subsidized, and is discouragingly influential—to sell to the country the idea that the public mind has undergone a radical change since the adoption of the Eighteenth Amendment. The claim is being made that this change of mind is so great that the nation, if given the chance now, would completely reverse itself. Three things, it is argued, have conspired to bring about this change of mind and front. (1) The general public, it is urged, is becoming disgusted with the feeble attempts at law enforcement and the poor results. (2) The law is impractical and its enforcement impossible because unbacked by public sentiment. And then (3) the plea is made that prohibition is not only a failure because unenforceable, but that it is wrong in principle, smack too strongly of paternalism—undemocratic.

Now, it is conceivable, even conceded, that some have been misled into a changed attitude toward prohibition, but the number is too inconsiderable to be capitalized in the interest of wet propaganda. Those whose attitude has undergone a change and who are now in sympathy with the wet program, are people of shallow convictions, indifferent observation, poor discrimination, and are incompetent judges of the real situation. They were foolish enough to believe that the law would be self-enforcing, and allowed themselves to lapse into indifference. Over against this alleged change of mind on the part of some, there is, on the part of many, a deepening of conviction as to the righteousness of the law, and a strengthening of purpose to retain the law and enforce it. Opposition to and defiance of the law only serve to emphasize the wisdom, righteousness, justice and need of it. It serves to draw the line between the lawless and the law-abiding.

The wets are loud in acclaiming prohibition a failure, and on the ground of this alleged failure, they are clamoring for its elimination from the body of constitutional law. But the Prohibition Law has not proved a failure, and this the wets know quite well. It is the success of the law that is their distress. While they affect great concern for enforcement, and great disappointment, even grief, over the fact that the law is so feebly and imperfectly enforced, yet nothing would please them so much as to see the law break down through failure to enforce it. To be sure, the law has not been rigidly and adequately enforced, but, everything considered, it has been, and is being, enforced with a large measure of success.

The specious plea that prohibition is undemocratic, and violative of the true principles of a free government, in that it is an invasion of the area of personal liberty, and the attempt to make people sober and virtuous by law, is the veriest hypocrisy. It is only a bit of sinister and ill-disguised wet strategy, whose purpose it is to deceive the unthinking. Nothing could be more self-evident than the impossibility of a social or civic order with unrestrained and unrestricted personal liberty. As a matter of fact, prohibition is not an abridgment of personal liberty only insofar as such abridgment is imperative in organized and orderly society.

Another utterly false notion, relative to prohibition, which the wets are laboring to implant in the public mind, is that prohibition was adopted as an "experiment"—something tentative, to be tried out and retained, made permanent, if found effective, but abandoned if not satisfactory.

Unfortunately, some Prohibitionists seem to share this notion with the wets, and are thereby and by so much, giving encouragement to the wet cause. Such notion is wide of the mark. Prohibition marked the end of experiments. It was written into the Constitution to make it permanent, final, perpetual. It was written and adopted against a background of nearly a century of experimentation. Its adoption was both a confession and a declaration that all experiments in the attempt to "regulate," "control," the liquor traffic proved failures. The absolute prohibition of the traffic was seen to be the only remedy, the one measure of last resort. Prohibit or capitulate to its most dangerous enemy was the nation's only alternative when the Eighteenth Amendment was adopted.

But what is the answer to our head-line question: "What, Exactly, Does Prohibition Prohibit?" There is call just here for some close, clear thinking. There is, evidently, much misunderstanding. What is the wet construction of the Eighteenth Amendment and its enforcing laws? They are making their fight on prohibition, mainly, upon a misconstruction of the content, purpose and power of the prohibitory law. They pretend to believe, and by every hook and crook, are trying to get everybody else to believe, that the law is, in essence, purpose and application, sumptuary; that it is an attempt to regulate personal habits to say what one may and may not drink. Now, one searches the Amendment and its enforcing laws in vain for even a single word penalizing the thirsty for drinking. He may drink himself drunk every day without violating the prohibition law. It is only incidentally that the law affects the buyer and drinker. One could almost wish that the law included within its sweep the buyer and the drinker, but it does not. To say this is not to weaken the conviction that it is wrong to drink. While the drinker does not by his drinking violate the Eighteenth amendment, he does violate something higher, more fundamental and sacred than a legal code. But the Eighteenth Amendment takes no cognizance of this. Not so long ago the Supreme Court ruled, in an appeal case, that drinking is not a violation of the prohibition law. However, in all reason and by every law of logic, the buyer and drinker should be held as *particeps criminis* with the seller.

What, then, does prohibition prohibit? The Eighteenth Amendment was framed and adopted to prohibit the manufacture and sale of intoxicating liquors for beverage purposes. The approach is from the economic side. It is the traffic that is prohibited. The question is dealt with, not as a habit but as a business. The law aims, not at the thirst motive of the drinker, but at the profit motive of the seller. The Eighteenth Amendment was adopted, not from moral but from economic considerations. And this, notwithstanding the fact that the liquor question is at heart and in its effects upon society, more a moral than it is an economic question. A long period of agitation and education from the moral side lay behind, lead up to and made possible the adoption of the Eighteenth Amendment. Nevertheless, the framers of the Amendment thought of it as an economic entity, and dealt with it exclusively as such. The Prohibition Law concentrates upon the liquor traffic, as such. Its full purpose was to eliminate from the economic system commerce in intoxicating liquor, while the claim that the drink habit is inherently wrong can be easily and amply sustained. The inherent wrong is not the basis of Prohibition.

Long prior to the adoption of the Eighteenth Amendment the Supreme Court ruled that because of the demoralizing nature of the liquor traffic it had no natural or inherent right to exist in the economic order. The attempt at government control, through the license system, was based on the assumption that the liquor traffic had no inherent right to exist, that it could only carry on by the sufferance of the people. So, in saloon days, under the license system, the traffic was given legal status. That which had no natural right to exist because of its evil nature and vicious influences on the economic and

moral order, was legalized to the end that it might live and carry on. That which is inherently wrong cannot be legalized into right.

In a word, Prohibition delegitimizes the liquor traffic—makes of it an outlaw. This, it was found, after decades of experiments with the business, was the only way to serve the public good, the only way to effectually safe-guard society against the debauching influence of the lawless traffic.

It will be a distinct advantage to the Prohibition cause if its friends can get over to the public mind the fact that the Eighteenth Amendment is not sumptuary in its nature and purpose; that it is not an invasion of the area of personal liberty; that it does not say to the thirsty "You shall not drink," but that it is an economic law belonging in the common field of economic legislation, and for the definite purpose of meeting an economic necessity.

The claim of the wets that Prohibition is undemocratic can be met and refuted by the simple statement that if our National Constitution is democratic, then the Eighteenth Amendment must be democratic, since the highest court of the land has ruled that the Prohibition Law is constitutional and an integral part of the National Constitution.

In their clamoring for the repeal of the Eighteenth Amendment the wets wish it understood that they are not in favor of the return of the saloon. This is only a pretense. Its purpose is to deceive. It is the rankest hypocrisy. The return of the saloon is the thing they most want. But they are shrewd enough to know that a frank and open plea for the bringing back of the corrupt and corrupting institution known as the saloon would queer their plans and defeat them in their sinister and ulterior purpose. They know the reputation of the saloon. They know the sober, law-abiding, God-fearing people of the country came to look upon the saloon as the abomination of desolation standing where it should not. And they know, too, that this was why a long suffering people rose up and smote it and cast it out as an outlaw.

The strategy of the wets is to begin with modification, which, according to their program, will wear down the morale of the dries and lead on to practical nullification which will open the way for repeal. A trickle to begin with, followed by a stream of increasing volume, then the flood.

A fight to hold what we have gained is upon us. The enemies of Prohibition are numerous, organized, active and determined. The fact that the Eighteenth Amendment was adopted as an economic measure does not remove the question of prohibition from the moral realm. It remains a great moral issue. The Lord's people need to be alive to the demands of the hour. They need to sense the situation and meet it with conquering courage.

—BR—

Continued from page 2

beast with all those who have aided him in his diabolical work.

How easy to understand these mysteries when we let the Bible explain itself. The pity is too many would like to appear wise above that which is written.

—BR—

Poor old Noah! Most of the intelligentia in your day didn't believe a word you said when you told them that the world was going to be a flood; and now some of them don't believe that there was any flood, and they doubt if you ever lived anyway.

—BR—

The editor spoke to the graduating class of Pinola High School last Friday night. There were six young men and three young ladies in the graduating class, and if they do as well as they look, the world will hear good reports of them. Prof. Dodd, the superintendent, made a good talk and delivered the diplomas. The principal, Prof. Ernest Hamilton, is making a good record here, as everybody expected him to do. We were in the hospitable home of brother and sister Bush, whose children are a joy to them and others. And all had a good word for Pastor Allred.

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Thursday, April 9, 1931

SHALL WE CONTINUE OUR FOREIGN MISSION BOARD'S WORK?

T. B. Ray

—O—

The condition of our foreign mission work is grave that it must have special attention. The board simply cannot keep up the work abroad upon the amount of money now being provided for it by Southern Baptists.

We come to the denomination now with the earnest request that it vote at once upon the question whether we shall curtail further the foreign mission enterprise. We have slowed it down on all fields, and have curtailed its activities to such a narrow scope that we cannot conduct it more without doing a permanent injury. If help is not given at once, we shall be forced to take extreme measures which will probably cause us to withdraw entirely from some fields and even withdraw some of the missionaries who are out there under the call of God.

We cannot wait even until the Southern Baptist Convention in May for the vote on this question. We are forced by circumstances to ask for this vote now, and to ask for the vote by the people that can really pass upon it, and pass upon it in the only way that will settle it. The Southern Baptist Convention could pass a resolution on this matter, but the question cannot be answered until the churches speak. It cannot be answered even by the churches by resolution. The only effective answer to this question is the extent in which the churches make provision for the needs of the Board. What the churches do for Foreign Missions between this time and the Southern Baptist Convention, will have the profoundest influence upon what the Convention will do.

For ten years the receipts of the Foreign Mission Board have been declining steadily, yes, paralyzingly. We received last year less than half the amount we received ten years ago. We received last year just about the same amount we did in 1919, the year in which the Seventy-Five Million Campaign was launched, and yet we now have 116 more foreign missionaries and 1,400 more native missionaries than we had then, and the work has expanded two or three times in every phase of its activity. Manifestly we cannot go on as the work is now laid out without more money for sustaining it.

We are not building new buildings. We are not enlarging, even though fresh and urgent opportunities clamor to us in all the fields. We are not sending new missionaries although 127 young people are asking to be sent, and although we have lost 108 missionaries in the last four years. We are not attempting to replace those we have lost. We are not returning now missionaries who are on furlough, unless some church or individual will voluntarily guarantee their salaries (\$800.00) for one year, and their return traveling expenses (\$400.00).

We enumerate these facts not to depress or discourage but to help our people to realize that something must be done, and done now, at once, if we are to save our foreign mission work. We have cut, and cut, and cut our appropriations in a desperate effort to keep our expenditures within our income. We have done our utmost to keep from increasing our debt. We are down now on the level where we shall be forced to increase our debt or destroy some of our thriving work abroad.

We cannot believe our people wish us to curtail any of our wonderful work abroad. We are sure they do not wish us to increase our debt. The Foreign Mission Board is profoundly anxious not to increase its debt. We have for several years been reducing the debt steadily until 1930, when our receipts dropped in that year so discouragingly.

The debt need not be increased, and the work abroad need not be ruined, if our people will wake up now and do what they are amply able to do. Our greatest anxiety now is not about our debt, but about the current support of the work. We are not only not receiving enough to pay our debt, but not enough to meet our current expenses. Our people can take care of this situation easily if they will give it prompt and faithful attention. The great danger is that they will overlook the necessity of taking immediate action.

The important point to remember now is that the distressing drop in our income last year of \$265,000.00 below the amount we received the year before, has well-nigh paralyzed us, and has raised heart-sickening questions about the future of our work. It has caused some to wonder whether Southern Baptists will continue to do foreign mission work. It is certainly plain we cannot go on unless Southern Baptists give more to this cause. We must have relief now. If Southern Baptists will give to our Foreign Mission Board \$850,000.00 between January 1st and April 30th, and then during the remaining months of the year give as much as they did during the corresponding period last year, our work will be saved.

This is the condition, the perilous condition of the Foreign Mission Board. We plead with Southern Baptists to come to our aid immediately. We beg the pastors to present to their churches the immediate need of the Foreign Mission Board. Lay this cause sympathetically before the churches. If the churches want to do so, they certainly can take a special offering for the Foreign Mission Board. If individuals in the churches, hearing of the Board's condition, want to make special gifts to the Board, there is no reason why they should not do so, and they should be encouraged to do so. Let the churches, let the individuals decide on what they want to do. A free-will offering never did any injury to any church. A worthwhile free-will offering now for Foreign Missions will not only help save the Foreign Mission Board, but would do the churches a great deal of good.

—BR—

"JESUS ONLY"

—O—

(D. W. McLeod)

"And lifting up their eyes, they saw no one, save Jesus only."—Matt. 17:8.

The three disciples were cured of their desire to retain Moses and Elijah, by the bright cloud that overshadowed the heavenly visitors; by the voice, which spake to them out of the cloud; and by the fact that, when they lifted up their eyes, they saw no one save "Jesus only."

Though at that time they doubtless failed to grasp the full significance of this event, yet, in due time they learned the lesson, which many of our own time have not learned from the study of the Scriptures: that the presence of "Jesus only" is of infinitely greater value to mankind than that of Moses and Elijah with Him. For, to put these, or other saints, on an equality with Jesus, as objects of our faith and love and adoration, would be a positive hindrance in the matter of salvation.

1. In our study of the Scriptures we see "Jesus only," as the sinner's all-sufficient Savior. He came as the world's sin-bearer—as the "Lamb of God, which beareth away the sin of the world." (Jno. 1:29). He "was once offered to bear the sins of many." (Heb. 9:28).

He is the potential sin-bearer of the entire human race. So that every one, who has ever heard the gospel message, is entirely without excuse. None are too vile for Jesus to save. No load of guilt is too great for Him to bear away forever. Were the burden of your sins a thousand times greater, Jesus could take it away, and make your souls as pure as the driven snow.

But think not that, because Jesus came as the world's sin-bearer, your sins will be taken away unless you look to Him and rely on Him as your Savior. For, unless you trust Him alone for salvation, your sins will eternally rest on your souls, and the wrath of God abideth on you.

He is the actual sin-bearer of all who truly believe on Him—who trust Him with all their hearts for salvation. There are many of us living today, who have believed on Him, who can bear personal testimony that, the moment we trusted Him with all our souls, the burden of our guilt was taken away; and that we rejoiced in the assurance of a oneness with God in Him that

had never before existed. There are doubtless many timid ones, who have believed, who are still afraid to bear positive testimony to the fact of their salvation; yet whose hearts cling with an undying tenacity to the hope that is in them, in Christ Jesus; which hope they would not exchange for all the world.

"Jesus is the one Mediator between God and man" (I Tim. 2:5), who, with His own blood, entered in once into the holy place, having obtained eternal redemption (Heb. 9:12). He redeemed us from the curse of the law, by the sacrifice of Himself, that we might be made partakers of His righteousness. Not that a God of vengeance had to be placated by the sacrifice of Jesus Christ. It was God's love for the world that devised the way by which He could be just, and yet justify those who believe. So, it is in "Jesus only" that we have redemption, the forgiveness of sins.

Having died for our sins, and been raised again for our justification, He is at the right hand of God, as our Mediator, making intercession for us (Rom. 8:34). So that we need not be mediation of human priests, or even Moses and Elijah. Jesus is quite sufficient. Neither is it necessary, in order to approach Jesus Christ, that we have the mediation of His virgin mother, or any of the saints. For, in all matters pertaining to salvation, they stood on a level with us.

He is able to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them (Heb. 7:25). He is able to guard that which we have committed to Him against that day (II Tim. 1:12).

2. We see "Jesus only" as the message to be proclaimed. When the disciples entered upon their world mission, they proclaimed salvation through Him only—through faith in Him. And when, by reason of persecution, they were scattered abroad, they went everywhere preaching the Lord Jesus.

Paul, the mightiest of all the exponents of the Gospel, determined not to know anything among men, save Jesus Christ and Him crucified. Loyalty to Christ, and his consuming desire for the salvation of men, led him under the direct inspiration of the Holy Spirit, to invoke the curse of God upon those Judaizing teachers, who followed on his trail, teaching the Gentile believers that, unless they submitted to the ordinance of circumcision and took upon themselves the yoke of the Mosaic law, they could not be saved.

This gospel, which the first disciples preached with such power in Jerusalem, and which the apostle to the Gentiles preached with such success throughout the Roman empire, is the only gospel that can meet the supreme needs of the world today, or in the future, as in the past. It is the only gospel that can save.

3. Again, we see "Jesus only" as the one, whose voice is to be obeyed in all things. Let no one talk of "non-essentials," when considering the commands of our Lord. For there are no non-essentials in the law of Christianity. Obedience to all of His commands is the real test of discipleship.

Let us, then, come to the word of God with earnest, teachable hearts; with simple, child-like faith—with a willingness to obey the truth; and the Spirit of God will take the things of Christ and show them to us, so that we need not walk in error. But unless we have the will to obey, it is vain for us to seek divine guidance.

4. Once more: We see "Jesus only" as the ground of our hope of immortal glory in the future. As we were justified from our sins at the first, through faith in "Jesus only," even so it is through faith in Him that we are "kept by the power of God" unto eternal salvation.

Christian, let your reflection on this truth do away with all boasting. Also, let it be your consolation through life, and in the dying hour. Sinner, let this truth take deep root in mind and heart, and impel you to look to "Jesus only," for freedom from present condemnation, and for complete salvation in the life beyond the grave.

Florence, Miss.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

WHEN YOU COME IN MAY TO BIRMINGHAM

The honor of extending the invitation to the forty-third annual meeting of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, in Birmingham, May 12-13, has been conferred upon me. I do hereby present to you a most cordial invitation to the Magic City of the South.

In boasting of the easy accessibility of reaching or departing from our city, because of its nine trunk lines and two others which carry passengers for accommodation, I was reminded by our hospitality chairman that these trunk lines did not mean that you have to bring your trunks. I replied that I thought there ought to be plenty of "grips" upon your arrival, with a hospitality, a welcoming and an automobile committee!

In case you do not desire to make the trip via terra firma, we have a Federal and Municipal Aviation Field, with a few just "plane" landing fields. If this mode of travel is not pleasing to you, we have barges coming up the Warrior River to Birmingham, with motor trucks and one of those accommodation trains to bring shipments into the city.

If you are driving you will come most of the way (in our State) over paved roads. The Bankhead Highway, the Bee-Line Highway and U. S. Highway No. 11 pass through our city, and of course all State roads lead to Birmingham.

If you are coming on one of those trunk lines, you have your choice of two stations for your advent into our city. If you prefer the L. & N. or the A.B. and C., you will arrive at the L. & N. Station which was Birmingham's first Union Station, near which you will note extensive work in connection with the elevating of many railway tracks. If you come via the other lines, you will alight at our handsome Terminal Station. There are 102 passenger trains arriving and departing from our city every day. We have excellent street-car service and a plenteous supply of taxis. There are 39 hotels to accommodate you and hundreds of homes have offered to rent rooms for your abode while here. We have 500 restaurants, cafes and eating-houses, where delicious southern cooking is served.

We are looking forward to your coming with enthusiastic anticipation. Our slogan in the preparations is: "Laborers together with God—That He might have the pre-eminence."

Mrs. Charles A. Hassler,

Y.W.A. AT RIDGECREST—A DENOMINATIONAL ASSET

For a number of years under the leadership of Miss Juliette Mather, beloved young people's leader of the W.M.U., the camp for Y.W.A. girls has been held at Ridgcrest. It has become an institution until all young women over the South know Ridgcrest and this camp, although as yet the larger number of them have never been there. Hundreds go each year and the joy, inspiration, information and expansion that come to them send them back with enthusiastic stories of their experiences and their lives so reflect the values of these mountain visions and purposes that all see that Ridgcrest means exaltation of young womanhood.

There they get the mountain views, mountain air, mountain hikes and drives, and all the soul impressions that the beauty, grandeur and awe of the mystic lights and shadows of the Blue Ridge can give.

For ten delightful days they assemble from all the states to meet and mingle, forming those personal acquaintances and attachments that will unite them through the coming years in the work of Southern Baptists. These personal associa-

tions at the Y.W.A. age will count in fruitful cooperative service through all the future. They meet and hear the W.M.U. leaders and have the privilege of personal interviews with them—Mrs. Cox, who is the heroine of many a girl's imagination and the personal friend of growing scores of them; Miss Mallory who thrills them with her grace of person and spirit and her administrative ability; the department leaders whom every girl delights to know in a personal way; members of the Executive Committee, some of whom are always in attendance; members of the Training School faculty with whom some will later study; and missionaries who labor in the homeland and in land afar. There is serious study under the most competent teachers and addresses by outstanding men and women of the denomination; and hours of deepest devotion led by those experienced in the life in Christ. It is all very wonderful, tremendously significant, fruitful in all the rich meaning of Christian experience and service for our young women.

I do not write out of imagination nor set forth a mere theory. It has been my good fortune to look in upon these camps many times. More than once I have had some share in the programs and thus been able to see the inside. Best of all, I have been able to have my own daughters share the rich values of these assemblies and to hear and see their reactions, to observe the rich benefits of this beautiful and ennobling fellowship. I could wish that every Baptist young woman might at least one time be a member of Ridgcrest Y.W.A. camp.—W. O. Carver.

SENATOBIA W.M.S.

We are so happy in the W.M.S. of the Senatobia Baptist Church until I want to tell you something of our work. First, I would mention the interest in the W.M.S. Women who are giving of their time and means that have not been so active. This is true in all phases of the work. Our March Week of Prayer was the best in attendance, interest and offering than any record before. The W.M.S. observed four services. Our Y.W.A.'s one day, G.A.'s one day, Sunbeams one afternoon, and our R.A.'s one evening. All our Auxiliaries gave an offering. We are so proud of one of our Y.W.A. girls winning in the Tithing Story Contest from Tate County Association. We are enjoying our Mission classes, have already completed two. There were twenty-two in the first class and the next class we have twenty-five. All stood examination and got seals. We are getting a great blessing from our Mission books. Our women are enjoying our Bible Study and definite Missionary programs. We have a Standard of Excellence for our W.M.S. and at each general meeting, the weak and strong points are checked. We are striving to reach each point by the close of the year. All our Auxiliaries have the Standard for their pattern and measuring rod. The W.M.S. is backing our pastor and he is surely behind our W.M.S. work, too, attending our General Meeting, teaching our Bible Study when called upon, encouraging, praying and leading us. We believe we are going to have a great year in our Woman's Missionary Union.

Mrs. V. P. Wait, Cor. Sec'y.

EXCERPTS FROM A LETTER WRITTEN BY MISS MINNIE LANDRUM

The work seems very encouraging in the city of Sao Paulo. We have six Baptist churches there and I visited three—In every one the attendance was fine—The young people seem to be doing a good work too.—I went with a group of B.Y.P.U. boys and girls to a park where they

sang songs and read a few verses and invited the people who came around to go to the church. It was just about thirty minutes before the service.—I don't know how many of the people went on to the church, but I do think that it was good work that the B.Y.P.U.'s are doing.

Some of the preachers in Sao Paulo have been having some interesting experiences with people. One of the pastors is evangelizing two and already left the Catholic church and the other says that he is soon. On Saturday a week ago Sr. Antonio Ernesto da Silva, pastor of the Baptist Church, received a letter from a Catholic priest saying that he would like to talk with Antonio. The latter answered his letter and asked him to come to his office at the Braz church the following afternoon at three o'clock. Before the priest was there. He told the Baptist pastor that he had been serving as priest for six years but had been reading his Bible for two years and found that the Catholic religion was false and wanted to leave the church. Sr. Antonio talked with him and told him to come back to the church. The priest replied that he would come, but could not get there until eight o'clock as he had promised to direct service in the Catholic church from seven to eight. Mr. Porter had been invited to preach at Braz that night so women folks decided to go as he was going in his car and it was a rainy night and the churches are a good distance from the college. We knew nothing, however, about the interest of the priest. You can imagine the surprise and sensation when about ten minutes to eight o'clock a priest in his long flowing black robe and went to the very front seat and heard Mr. Porter's wonderful message about "The Apostles Church."—What it is, it's duty, who should be members and what the two ordinances are. The after his sermon three women were baptized. He got his eyes full and ears too. He sang the song along with the congregation. After the service he talked a good while with Mr. Porter and told him that his sermon was certainly meant for him. Mr. Porter did not know that he was coming when he decided to preach on that subject but he certainly could have not found a more appropriate text. The following day the priest came to the school and spent about two hours talking with Mr. Porter. This time he had taken off his robe and was wearing a grey suit. He said it seemed so strange to get out again in civilian clothes as he had been wearing the robe so long. He told Mr. Porter that the Catholic church was rotten, hypocritical and insincere. Mr. Porter explained carefully the plan of Salvation and had him to read verses and asked him to explain them. He said the priest was overcome with the simplicity and beauty of the one and only plan. Mr. Porter advised him to examine carefully the other religions and he said, "No, Sr. Porter, I am very, very happy and pleased with what I know of the Baptists." He said that his father and mother had disowned him and would not let him return to their home, also that the Catholic church had excommunicated him. He says that he has all of the teachings of the Catholic church as well as evil practices of its leaders and that he is going to expose it all. His name is "Pinheiros," which means Pinetrees. When I hear more about him I'll write you. We believe he is sincere and that he will mean a lot to the evangelical work. He says he wants to be a preacher of the gospel and that he cannot be in the Catholic church. It was certainly a new experience for me and one that I shall never forget. He had a lot of courage to walk right up to the front and take part in the worship.

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R. B. GUNTE
P. I. LIPSE

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East Mississippi
Depart

By R. L.

Awakened

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The Baptist Record

Published every Thursday by the
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Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

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word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Awakened Memories

Looking through some old keep-
sakes recently I came across a little
faded card, yellow with the passing
of many long years, that awakened
memories that had long been sleep-
ing. On this card was a bunch of
white flowers held in a woman's
hand. A card was attached on
which was printed, "With Love and
Best Wishes." It was a plain little
card, but it holds a place in my
heart that few things do.

This card was given to me many,
many years ago when a little boy,
living back among the vine-clad and
sun-kissed hills of Neshoba county,
by my oldest sister, Alice. She was
some years older than I and had
always taken a peculiar interest in
her baby brother. She was constant-
ly giving me something to make me
happy. She came from the village
one day and presented me with this
bright little card and said: "Keep
it always." Somehow her words
burned in my mind and I carefully
placed it in my treasury box of keep-
sakes and have preserved it all
these years.

As the years have come and gone
since that far away day when she
gave me this lovely little card, oc-
casionally I find myself searching
among the many old relics hid away
in my old trunk and never stop un-
til I find the little faded card and
read its message and recall the
memories of that day. It is not so
much for the beauty of the gift, but
the love of the sweet giver, that
I preserve and cherish this faded bit
of board. How words and faces pa-
rade through my mind as I read its
message, "With love and best wish-
es," and hear again the words that
fell from those lips that have been
hushed so long, "Keep it always."
So I gently tucked it away in my
treasury of valuables with a kiss
where it will rest until the call of
the past leads me back to view it
again. Sweet memories of the days
that have fled, how I love thee!

Alas! soon after sister gave me
the little card that I prize so dearly,
I stood by her side one solemn night

and watched as she breathed her
last. The sun of her earthly life set
amid fair skies that night as she
went out to be at home forever, but
it immediately arose in a fairer
world than this. My childish heart
was torn asunder by her going. I
loved my sister and she loved me,
and now I am to see her no more.
We carried her body out to the old
country church-yard and laid it to
rest amid the daisies to sleep till
Jesus comes. As Whittier "In
School Days" says:

"Dear girl, the grasses on her grave
Have forty years been growing."

Her love had twined itself around
my boyish heart and her leaving was
like tearing a string therefrom.
These years have I missed her, and
with long heart I wait that hour
when I shall greet her on the celest-
tial shore.

So I cherish the little card for
the memories it rekindles and for the
love of her who gave it in that day
so long ago when life was just bud-
ding and hope was in flower. And
I lay it away in my treasure-box
that it may awaken again some oth-
er day the sweet love-memory of a
cherished sister—long gone but not
forgotten.

Notes and Comments

Dancing and bridge playing church
members never win a soul to Christ,
and perhaps not many who have been
won do these things.

Pastor R. B. Patterson will begin
his meeting at Calhoun City Baptist
Church April 19th, with Mr. Robert
Cooper to lead the singing.

Remember that the Pastors' and
Laymen's Bible Study Assembly will
meet at Providence Baptist Church,
a few miles east of Grenada, at 10:-
00 a.m. on the third Monday in April.
Rev. Harvey Gray is pastor.

The writer appreciates the en-
couraging words from Bro. E. W.
Barnett of Standing Pine, Leake
county, in which he speaks favor-
able of this scribe's column in The
Baptist Record. A kind word fitly
spoken helps along the way.

The Yalobusha-Lafayette B.Y.P.U.
Convention held at Water Valley the
fifth Sunday was a splendid success.
The morning hour was occupied by
Yalobusha county which rendered a
good program. The first was Sun-
day school led by Superintendent W.
B. Hunter. G. E. Denley, of Coffee-
ville, made an inspiring talk and
taught a class. In the absence of
our county president, S. J. Rhodes,
Kermit Cofer was elected president
protem. W. B. Hunter led the sing-
ing. O. U. Rushing sang two solos,
Miss Martin, of Oxford, sang. Scuna
Valley B.Y.P.U. gave an excellent
play, "The Conversion of Farmer
Brown," fostered by Miss Barbee.
R. L. Breland preached at 11:30 on
missions, "Telling The Story."

Pastor J. M. Metts and his splen-
did members gave all present plen-
ty to eat in the basement of the
church building. During lunch Mrs.
Frances McVey and a number of
her junior pupils entertained with
readings and songs. All was high-
ly appreciated.

In the afternoon Lafayette county
had charge of the exercises, led by
Mr. Black the president. Miss Wilds,
daughter of our State Secretary,
gave several numbers on her xylo-
phone, or something like that. Two

little girls from Oxford, Misses Dunn
and Black, favored us with a duet.
J. C. Stennett spoke on "How the B.
Y.P.U. Trains in Giving." Fred Ter-
ry, Student Secretary at Ole Miss,
spoke on "The Need of My Money."
Saving the best for the last, Dr. B.
G. Lowrey spoke on "My Money and
Me." It was a good day and great-
ly enjoyed by the large number at-
tending from the two counties. We
wish for another day like it in the
future.

Rev. H. S. Shepherd, of Courtland,
has two Sundays that he can give
serving churches in reach of him, al-
so he can be had for revival work.
If any stand in need of such service
Bro. Shepherd will give satisfactory
service, for he is one of our best.

Dr. E. W. Barnett, of Standing
Pine, Leake county, tells of a good
fifth Sunday meeting at New Hope
church, Estes Mills, which was merr-
ed by bad weather and bad roads,
however, the Moderator, Rev. A. M.
Barnett, was kept away because of
the death of his grandson, Emmett
Lee Barnett, of Carthage. The en-
tire program was carried out, how-
ever, and much interest shown in
the work. Rev. C. T. Johnson is pas-
tor of Standing Pine Baptist Church
second and fourth Sundays in the
afternoon.

Yalobusha county is in the midst
of a church-to-church visitation try-
ing to reach every church in the
county in the interest of the coop-
erative program during April. An
offering from every church is the
battle cry.

Bro. Levi Williams

This good man was born in Ala-
bama Nov. 10, 1855. He came to
Mississippi 40 years ago. He joined
the church early in life, and was
a member of Elam Baptist Church,
Yalobusha Co., when death came to
him. He married Miss Georgia Ann
Sellers, in Greene county, Alabama,
Jan. 16, 1879. She died 14 years
ago. Ten children came to this un-
ion, eight of whom still live. None
were heard to speak a harm word
of Bro. Williams. He was honest,
faithful and true, serving the Lord
as best he could. He died March
18, 1931, at the home of his son,
Bro. A. S. Williams, after a brief

illness, and was laid to rest beside
the body of his beloved wife in
Broome Cemetery near Coffeeville.
Our loss is His gain. May the Lord
comfort his sorrowing relatives and
friends.
—R. L. Breland.

START AT THE RIGHT PLACE

The book of Second Corinthians
furnishes us with an outstanding il-
lustration of giving that should be
a pattern for all Christian giving
today. It is written of the Macedo-
nian Christians, who had made such
a sacrificial offering to the poor that
they first gave their own selves to
the Lord. Is it not too often true
that our appeals from platform and
pulpit today are made to the pocket-
book and not to the individual? Our
problem of giving would be very
largely solved if our people could
and would see that God wants them
first of all. A surrendered life is
the most acceptable gift any Chris-
tian can make to God. Then if the
life be wholly given, all that
life possesses will be laid willingly
and gladly at the feet of Jesus. Out
of their dire poverty these Chris-
tians of Macedonia gave to the Lord.
Likewise today from our seeming
poverty we should bring our gifts
both large and small that our Lord's
work may not suffer or be further
retarded.

There is time yet in this month
for all of us in Mississippi to get
back to first principles of giving,
and show such an example of sac-
rificial giving that the great host
of Southern Baptists will gather at
Birmingham with such an ardor and
enthusiasm for our Lord's cause
that a new day will dawn for our
work both at home and abroad. Will
we do it? —J. H. Pennebaker.

Farmer: "An' 'ow be Lawyer
Barnes doin', doctor?"

Doctor: "Poor fellow! He's lying
at death's door."

Farmer: "There's grit for 'ee—
at death's door an' still lyin'!"

She: "The world is full of ras-
cals—this morning the milkman gave
me a counterfeit half-dollar."

He: "Where is it, my dear?"

She: "Oh, I've already got rid of
it—luckily the butcher took it."

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The Sunday School Department

SUNDAY SCHOOL LESSON FOR APRIL 12, 1931

(L. D. Posey, Itta Bena, Miss.)

Subject: The Prodigal Son.

Golden Text: There is joy in the presence of the angels of God, over one sinner that repenteth. Luke 15:10.

Please read all of the fifteenth chapter of Luke before reading these notes.

Introduction

The incidents of this lesson occurred in Perea about three months before the crucifixion of Jesus. The opposition was getting very strong. Opportunities were sought to catch something by which he could be condemned. At this time the attack was made because he ate with publicans and sinners, and taught them the wonderful love of God. It was under these conditions that he gave the three parables which reach their climax in the one for study at this time. These parables are: The Lost Sheep; The Lost Coin and The Lost Son. Please note the recurrence of the word "lost." The emphasis needs to be placed largely on that word.

Before attempting to study the lesson proper, let me call attention to the fact that three worlds are interested in the lost: Earth, heaven and hell. Christians here and angels in heaven as well as the Trinity want the lost saved; the Devil and his demons do not. They do all in their power to prevent it. That which engages the attention of three worlds is surely worthy of our consideration.

Now let me call attention to the difference between the purpose for which a parable was given, and what it may happen to illustrate. The parable of The Prodigal Son was given to teach the love of God for the lost. It may be used to illustrate some other things. The two brothers may illustrate the Jews and Gentiles. The elder brother representing the Jews; the younger the Gentiles. Both are God's creatures. Also, the elder brother may illustrate the scribes and Pharisees, while the younger would illustrate the publicans and sinners. This was really the application that was made of it at the time. Then it could, with at least some degree of propriety, be made to illustrate the circumspect and the backsliding Christian. But let me insist that the first thing always necessary is to get the real meaning, and let all other things be of secondary importance. This leads me back to say again that the purpose here is to teach the love of God. This is clearly seen in the depth of the degradation to which the younger son went, and the welcome he received when he repented and returned. All other things are mere incidents to round out and make a perfect parable. As Dr. Broadus would say, "Parables do not go on all-fours."

The Lesson Studied

In this parable and its purpose we have the background for the sensational preacher to get a fine subject, and which would be, "A City Dude in a Hogpen." For a

change, suppose we make that the subject for this time.

By way of introduction to that subject, we note first the two extremes: The Jew and the hogs. Jews have no love for hogs. I guess the hogs do not care. Next, we note the "dude" and the hogpen. The dude is noted for his spick and span apparel of the latest and the best. A hogpen is filth raised to the nth degree. Now put these thoughts together and you can see the propriety of the subject.

I. How a City Dude Came to be in a Hogpen

1. He was not satisfied with what he had at home. True, there are times and conditions, when that is the call of conscience to better things. But ordinarily, it is the call of the Devil to live in sin. That was the case here, as is clearly shown by what followed. I guess the "old man" and the "old woman," his father and mother, were too "old-fashioned" for him. Today throughout the land, there are young people of both sexes, with a smattering of college training, who are ashamed of the wrinkled faces, horny hands and bad English of their parents who have slaved to give their children the advantages that have caused the same children to be ashamed of their parents.

2. He was opposed to the "Thou shalt nots" of his parents. He wanted "freedom of expression" and "self determination" the shibboleth of the schools of today. He was able to decide for himself, as he thought, and not willing to be circumscribed by the standards of virtue, hoary with age. He was living in a "new age" and wanted the liberties of the same.

They tell us that since the World War, we are living in a new world. But unregenerate human nature is the same; sin is the same; death is the same, and heaven and hell are the same. Yes, and sinful men and women will stand before the same judgment bar of God, as those of a hundred or a thousand years ago. But it will be worse for those of this age because of sinning against greater light. "For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." Luke 12:48.

3. He wasted his money in riotous living. One meaning of sin is "missing the mark." This young fellow surely missed it. The primary meaning of "riotous living" is "unrestrained conduct." That is one main curse of the present day. The restraint of the home, of modesty in dress, of chaste language, and conduct seem to have been cast to the wind. Things are taken for granted today, that any time back of twenty-five years ago, would have branded with disgrace any one of either sex so conducting himself or herself. "The sky is the limit," is a daily expression. Morally, the "garbage can" seems to be the limit. The young man of our lesson went the limit, and landed in a hogpen.

4. When the city dude's money was gone his friends left him. Any

man or woman can have nominal friends as long as he or she has money. But that kind of friend will always forsake you just as you jump into the hogpen. Lord Byron followed the course of the city dude, and expressed it in the following lines:

"My days are in the yellow leaf,
The flowers and fruit of love are gone.
The worm, the canker, and the grief
Are mine alone.

Count o'er the joys thine hours have seen,

Count o'er the days from anguish free,

And know, whatever thou has been,
'Tis something better not to be."

II. How a City Dude Got Out of the Hogpen

1. His wretchedness awakened his memory. But too often, a high-powered automobile, a hip-pocket bottle and a curve in the road, land the "flaming youth" where the rich man was when his memory was awakened. It is too late then. No turning back from hell after the dead-line is crossed.

But imagine this young Jew forced to feed hogs, and so hungry that he would gladly eat from the swill-barrel that on which the hogs fattened. Yes, sin brings disgrace first, then shame, then disease, poverty, death and hell.

2. He made a resolution and put it into execution. No one ever rises higher than his purpose. Someone has said, "Not failure, but low aim is sin." Not all can be famous; but none are compelled to be infamous. Through faith in Jesus and the leadership of the Holy Spirit, it is possible to have "a conscience void of offense toward God."

III. How the City Dude Was Received When Out of the Hogpen

The "smell" of the hogpen was ever on him, but the Father received him with open arms. Humanly speaking, sin always leaves its scar, but the blood of Jesus cleanses from all sin. The glory of today's lesson is: God never turns away a truly penitent, however badly stained by sin.

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Mr. Leavell, secretary of Baptist Student Work, Baptist Sunday School Board, has had this volume prepared in attractive form. It contains a stenographic report of the speeches given at the Second All-Southern Baptist Student Conference held at Atlanta last fall. The pictures of more than thirty speakers appear. It is timely to have this wonderful material preserved for the benefit of multiplied thousands of students, many of whom have already placed advance orders for the book, which will be highly prized.

BAPTIST BOOK STORE
502 East Capitol St.,
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Thursday, April 9, 1931

WOMEN KEEPING SILENCE IN THE CHURCHES

(A. M. Overton)

It is not our desire to be contentious or to perpetrate an argument on the readers of The Record, but we beg leave for this final word concerning our conviction about women being forbidden by God's Word to speak in the churches. We expect Brother Lipsey to have the last word, but we do not propose to have any further to say in the matter. Let us keep before us the two passages of scripture under discussion. Let your women keep silence in the churches: for it is not permitted them to speak; but they are commanded to be under obedience, as saith the law. And if they learn anything, let them ask their husbands at home for it is a shame for women to speak in the church. I Cor. 14:34, 35. "But I permit not a woman to teach, nor to usurp authority over the man, but to be in silence." I Tim. 2:12.

We wish to submit that if this scripture teaches that women are to speak in the church, it just as emphatically teaches that she should be silent in the church. This means that she could not sing, pray, witness, teach etc. Brother Lipsey asserts that there is a difference between singing and speaking. Of course there is as to the act, but as to the fact that both break silence, which is enforced by these scriptures, there is no difference. To say that these scriptures mean that women may sing, testify, pray, etc. but not to speak in church assembly, is to wrest scripture to suit our own opinions. (We are willing to give this to the common sense of my reader. Editor.)

We would like to ask, in the face of a strict interpretation of the above passage (I Cor. 14:35), what the women without husbands will do if they desire to know something about the church affairs. A considerable number in any church would come under this classification. In actual count, in our church, fifteen per cent are women who have no husbands. Then what will you do about a larger percentage of our women members whose husbands are either not Christians, or do not know anything about the church business? Are these women never to ask a question in the church conference meetings for information as to how to vote intelligently? Brother Editor would say they should not, we presume. (You are asking this of me, not of the Editor of The Baptist Record. He said it. Editor.)

As to the accusation that we were striking at the foundation of faith in an authoritative book" by saying that in I Tim. 2:12, Paul was stating his personal opinion, we respectfully deny. We do not question the authority of any portion of God's Word, but when the writer says "I," instead of "thus saith the Lord" or an equivalent statement, we conclude that he was giving his personal opinion about the matter. This is certainly true when in I Cor. 11:16 Paul says, "But if any man seem to be contentious, we have no such custom, neither the churches of God." Here he is stating his opinion and personal practice about a matter, but does not claim divine authority for the statement. The truthfulness

of it being his opinion is inspired. A similar case is found in Psalms 53:1, "The fool hath said in his heart There is no God." The statement "there is no God," is inspired but is to be taken in the light as being merely a fool's opinion. Does Brother Lipsey consider this as "striking at the foundation of faith in an authoritative book"? (Paul always writes in the first person, but he says, "If any man thinketh himself to be a prophet or spiritual; let him take knowledge of the things that I write unto you, that they are the commandment of the Lord." Here he is talking about women speaking. Editor.)

Brother Lipsey says that we are exceedingly careless in our use of Gal. 3:28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." He says that anyone can see that Paul is talking about "all becoming Christians in the same way." We wonder if he thinks Paul is talking about becoming a Christian in the verse immediately preceding, "For as many of you as have baptized into Christ have put on Christ." We submit that "ye are all one in Christ Jesus," not only refers to the oneness of the way of salvation, but also to the oneness of those who are saved. There are no distinctions in Christ Jesus. "One is your Master, even Christ; and all ye are brethren." Matt. 23:8. (This passage is in accord with the entire epistle to the Galatians, to show that all races and kinds of people are saved by grace through faith, and not by law or obedience. To miss this is to miss the teaching of the whole epistle. Editor.)

Brother Lipsey says again, "All that is said about Phoebe and Priscilla gives no indication that they ever uttered a word in public." We did not say that they did, but it is just as easy to infer that they did as to infer that they did not. Phoebe was a church servant, or officer. Is it likely that a church would place responsibilities upon a member and withhold the privileges of membership from her? Paul commended her to the church at Rome. When she came to Rome was she permitted to make her request known to the church? Maybe she got some good deacon to talk for her. (Brother Overton introduced this passage to justify women speaking in public. Now he simply "infers" she might. Editor.)

We did say that if we should interpret I Tim. 2:12 as rigidly as the Editor interprets I Cor. 14:34, then Priscilla, with her husband, Aquila, committed a sin when they taught Apollos the way of the Lord more perfectly, as we read in Acts 18:26. Paul says in I Tim. 2:12, "I suffer not a woman to teach a man." Priscilla did this. Did she rebel against God in doing this, Brother Editor? (Ask Paul. Editor.)

The argument used by Brother Lipsey, and those who hold like opinions, has some very definite and inescapable conclusions. They make capital out of the two passages referred to above which emphatically command women to "keep silence" in the churches. Webster defines "silence" as "forbearance from speaking or other noise; muteness." Often we hear someone say, "Let's

take the Book just as it says." Well, we are. (We are not settling questions by Webster, but by the Bible. Editor.)

The logical conclusions, the scriptural conclusions, to this argument must be the following:

1. Women must not speak in church assemblies.
2. Women must not sing, for singing surely is breaking silence.
3. Women must not vote in church meetings unless the vote is taken by a show of hands.
4. Women must never ask any questions about the various church problems while in business meeting. She must keep absolutely quiet.
5. Women must not pray audibly, in a church service.
6. Women must not shout, for shouting is certainly not silence.
7. Women must keep their lips tightly closed from the time the service begins until it is completely over.

Maybe Brother Lipsey will say that he does not believe all this. If he is consistent in his application of the whole scripture he believes this.

In conclusion, we wish to state briefly our convictions again.

We do not believe that the scriptures warrant women pastors.

We do not believe that women should teach men if there is a man available who can do as well. (This is adding to the scriptures. Editor.)

We do not believe that the scriptures permit women to usurp authority over church affairs, unless there are no men present.

But, we do believe that in the privileges of church membership women are on the same level with men.

We do believe that women have the scriptural right to sing, pray, witness and teach in the church, when circumstances require it. (We are not governed by circumstances but by the word of God. Editor.)

We do believe that experience has failed to show that the Lord blesses those preachers and churches who deny women the right to speak, more than those who grant them this privilege. And we Baptists are strong on having our religious convictions based upon experience.

We do believe that our good friends, Brother Lipsey and others who believe as he does, all of whom we honor and respect in the highest degree, and to all of whom we humbly bow in respect to age and learning, are mistaken in their conceptions of the teachings of the word of God. We believe that they have confused their own opinions of what the Book teaches with the real teachings of that Book concerning women keeping silence in the churches. Baldwyn, Mississippi.

Rev. Claude Nanney, Baptist Evangelist, and Mr. Glenn Raney, of Memphis, Tenn., just closed a three-week's Citywide Revival in Kosciusko, Miss.

This meeting was held in the Court House, and all the Churches turned out the regular Sunday evening services, and cooperated in a very fine spirit.

Mr. Raney presented the young people's department of each church with a valuable oil painting in appreciation of the Junior Choir, while Mr. Nanney preached soul-stirring sermons to build the people into a stronger grip with their Church.

The Revivalists are in McComb City, Miss., at this time conducting a Citywide meeting in the City Hall, and the Strand Theatre.

Someone has taken the pains to discuss the "shades of man" as follows:

When he's mad, they say he's Red.
When he's a coward, they call him Yellow.
When he's straight, they say he's White.
When he's loyal, they say he's Blue.
When he's unintelligent they call him Green.
When he has no pep, they say he's colorless.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Story No. 15: April 9th
The Syro-Phoenician Woman's
Daughter: Matt. 15:21-28.

This is the story of a heathen woman, a Syro-Phoenician, of a race doomed long ago by God to be destroyed, but some of whom had been spared by the Israelites. (Deut. 7:2). Jesus had come to the borders of her country, northwest of His own, and she had come across the borders, to ask a great favor of Him. She had heard before of the healing power of the Saviour, for His "fame had gone thro' all Syria," and He had healed all the distressed ones that had been brought to him. (Matt. 4:24). She knows He can heal, so she comes to Him, and tho' it is not she who is sick, but her little daughter, she cries out, Have mercy on me... When you are sick, that is mother's great trouble, isn't it? This little girl's affliction was not an illness, as you are sometimes sick, but a devil had taken possession of her. But Jesus had no word for this poor mother. Perhaps He is strengthening her faith by making her stand up for herself. Even the disciples, tho' themselves selfish, seem to have taken her part and asked him to do something for her and let her go, but He tells them that His personal work is for the children of Israel. Then she came and bowed down before Him, and begs for His help. Then, further to bring out her faith, He tells her that it is not right to take bread from the children, the Israelites, and give it to heathen people like her people, who might be thought of as dogs. She is ready with her reply, that tho' they be dogs, yet dogs are fed from what is left, from the master's tables. These words, humble and full of faith, bring their reward, for Jesus tells her that her great faith has won what she so much desired. And when the happy mother got home, she found the little one delivered from the demon, and resting quietly on her bed.

Questions

1. Why do you think Jesus treated this woman as He did? Was she a wicked woman?
2. Did Jesus ever heal anyone who was not a Jew?
3. What spirit did this woman show?
4. Read these passages, to see how dogs are thought of in the Bible. Job 20:1, 1 Sam. 17:43, 2 Kings 8:93, Prov. 26:11, Psalms 22:16, Matt. 7:6, etc.

My Dear Children:

Please don't think I am the least bit out of humor, or peeved, or even blue, for I'm not so. I just want to tell you something that doesn't sound so very good, and to ask your advice as to what we ought to do. In the past six weeks, our Children's Circle has given \$2.30. You know, we agreed among ourselves in a quiet way that we would try to give \$10.00 a month to the Orphans, and for January and February, we had the money by the middle of the month. But, you know, too, that \$2.30 in six weeks won't pay \$10.00 for March. Now, for the advice from you: What are we going to do about it? Think about it, and tell me what you think. I have thought, and it seemed to me that it was time for a Good Fairy—not so very good, either, just medium—to come to your help, and she has come, and added \$5.00 to our fund. So I am sending Bro. Miller \$7.30 today for March. See if you can find any more Good Fairies 'round about where you live, so that we will have more money for next month. I wonder if you would be more interested if I put in the list of givers, as I have not for several

months? (It was so small). I will try to get it up, perhaps for this paper. With love,

Mrs. Lipsey.

Orphanage

Brought forward	\$ 4.36
Jimmie Weatherall	.10
Miss Emma Wilkins, Duck Hill Church	1.50
Mary Elizabeth Cole	.05
Mary Elizabeth Gilbert	.50
R.A.'s, Leakesville Baptist Church, Mrs. J. C. Landrum, Counselor	.50
Charles F. White & his grandmother	.49
Miss Lama Fail	1.00
A. G. Vick	.65
Mary Adetyn Milam	1.00
Elena Clark	.10
Sallie Belle Bryan	.10
Newton Sunbeams, Enoch Purvis, Pres.	.25
Jannan Thigpen	.10
Mrs. W. G. Rogers	.50
Martha Louise Haynie	.10
Stringer Sunbeams, Mrs. J. G. Holder, Leader	.50
Julia Frances Steele	.25
Cash	.15
Mrs. Lipsey	5.00

Total \$17.30
Less Feb. Check to Orphans.. 10.00

\$ 7.30
Less March Check to Orphans.. 7.30

On hand 0.00

Bay Springs, Mar. 27, 1931.

Dear Mrs. Lipsey:

My daddy has gone to Mobile today and we have been very lonesome. Wonder if it hailed over there today. We enjoyed seeing it fall here. Please find enclosed 10c for the Orphans. Hope they are all well and happy. Sincerely,

J. J. Thigpen.

Jarman Thigpen.

I hope Daddy got home all safe and sound, Jarman. We had some hail, too, on that day. It's a pretty cold sound, isn't it? Thank you for the money.

Crystal Springs, March 30, 1931.

Dear Mrs. Lipsey:

I will try to answer the questions for this week.

1. And it came to pass on the second Sabbath after the first, that he went through the corn fields; and His disciples plucked the ears of corn, and did eat, rubbing them in their hands. And He said unto them, That the son of man is Lord also of the Sabbath.

2. Because Christ said he was the Son of God.

3. And he said unto them, what man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out. How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

4. No.

I was eight the 27th of March.

Laura Elizabeth Clark.

ORPHANAGE ATHLETICS

Recently an auxiliary was formed at the Baptist Orphanage here in Jackson for the purpose of fostering all the interests of that institution. One was a Sunday School, another was beautifying the grounds, and another was supplying athletic equipment and supervising play. The writer was asked to act as chairman of the committee handling the last named matters. There are other members of the committee.

Surely our boys and girls ought to have something to help them along in their play life. I asked Mr. and Mrs. Miller for some things they could use there and we are giving a brief list here with the hope that individuals, Sunday School classes and B. Y. P. U.'s will send along one or more of each of these various articles. It can be done without burdening anybody or interfering with any program.

Some things needed: One tennis net; eight racquets; two dozen tennis balls; volley ball; one croquet set; set of marbles, dozen to set; one horse-shoe set; half dozen baseballs; three baseball bats; one catcher's mitt; one first baseman's mitt; eight fielders' gloves; two outdoor baseballs and two outdoor baseball bats.

These may be sent direct to the Orphanage or to myself, or, if money is sent for the purchase of any of these materials, the writer prefers that it go to Mr. Miller with the statement as to purchase.

Trusting that some of our folks will be interested in meeting this worthy need of our dependent boys and girls, I am,

Yours in service,

—D. A. (Scotchie) McCall,
750 Winter Street,
Jackson, Miss.

NEW HOPE

The people of New Hope Church are still trusting God. We are glad to have Rev. M. A. Williams as our pastor. We have God given message from him a month, on every third Sunday at 11 o'clock.

We have a good Sunday School with seventy-five on roll, having regular attendance every Sunday, being deeply interested.

We are now planning to open a B. Y. P. U.

May we do more and better for the Master in the future? We have in the past, is our prayer. —Repent

CLARKE COLLEGE SIX-WEEK COURSES

For Teachers and High School graduates whose schools close in May and April.

Special Classes in History, Education, and Sociology opening April 13. Work in the Commercial Department open, also a few of regular classes.

Three year hours credit (equivalent to six semester hours or nine quarter hours).

Reasonable rates; write for bulletin. Regular Summer School opens June 2.

Clarke Memorial College,
Newton, Mississippi.

STANDARD OIL AND BAPTIST CHURCHES

The Standard Oil Company of New York cooperates with the employees in providing age pensions for them. Will Baptist churches be less provident and more heartless toward their pastors than big business is toward its employees?

Surely not. But if not, the churches should cooperate with the pastors and with the Relief and Annuity Board to provide age and disability income for their ministers.

Standard Oil provides three-fourths of the cost of age pensions for its 45,000 employees. Churches are expected to provide a smaller proportion of their pastors' age and disability income.

Pastors will hesitate to mention this to members of the churches but members should secure full information from the

SERVICE ANNUITY DEPARTMENT of The Relief and Annuity Board of the SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

Thos. J. Watts

Executive Secretary

H. F. Vermillion

Managing Director

TO PASTORS, DEACONS, AND MEMBERS OF W. M. U.

I am sure that you would be happy to add to the Mission Fund of your Church, which can be done without increase in cost to the members, by placing the Insurance on your Church Building with the Central Manufacturers Fire Insurance Company.

This Company was organized in 1876, and divides its profits among its policy holders, instead of among its stock-holders, as is done by most of the Fire Insurance Companies.

Since 1920 this distribution of profits has been 30% of premium paid. Prior to that it was for twenty three years 25%; prior to that it was 20% for some years and the first two years of the Company's history it was 10%. It now has over \$1,000,000 of undivided profits.

This Company is as strong, financially, as the company that now insures your building, and would issue a policy just like that which you now hold, with the same premium and, at the end of twelve months, would send your Treasurer a check for 30% of the premium paid. Full information with the names of policy holders, who are receiving this annual dividend of 30%, furnished upon request.

W. D. RATLIFF,

P. O. Box 493, Jackson, Miss.

BLACKMAN'S MEDICATED SALT BRICK

The best known tonic for livestock. If your dealer cannot supply you, send us one dollar for four packages postage paid. Your dollar back if not pleased.

BLACKMAN STOCK MEDICINE COMPANY, Chattanooga, Tenn.

Thursday, April 9, 1931

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Do You Know—

That Dr. J. T. Henderson of Knoxville, Tenn., Dr. J. B. Lawrence of Macon, Ga., Dr. Harry Clark of Mobile, Ala., Dr. R. B. Gunter of Jackson, Miss., and Dr. P. I. Lipsey of Natchez, Miss., and Rev. Oscar Anderson of Poland, are to be some of the speakers in our District B.Y.P.U. Conventions?

That these conventions are planned to serve every member of every Baptist church in the state from pastors to pastors.

That the dates and places are as follows:

Baldwin, June 2-3; Ackerman, June 4-5; Hattiesburg, June 9-10; Columbia, June 11-12; Magee, June 13-14; Indianola, June 18-19.

That the only expense to you will be transportation plus a small registration fee of 25c for Juniors and 50c for all others.

June is just around the corner—get ready for it.

Pearl River Associational B.Y.P.U. Makes Plans for Year

On Sunday, March 22nd, the Pearl River Associational B.Y.P.U. had a meeting with the Picayune church for the purpose of discussing plans for the year. Mr. Wilds, the State B.Y.P.U. Secretary, was present and led in the discussion. The matter of setting a definite time for meetings was the main issue of the day and the following plan was adopted. The Associational B.Y.P.U. is divided into two districts, north and south, so it was decided that a monthly meeting would be held, the second Sunday in the first month of each quarter the meeting would be held in the northern district. The second Sunday of the second month of each quarter the meeting would be held in the southern district and the second Sunday of the third month of each quarter the two districts would have a joint meeting in some central place. The meeting was attended by representatives of fifty per cent of the unions of the county and a splendid interest was manifested on the part of all present.

District Four of Neshoba County Associational B.Y.P.U. has Interesting Meeting

We are indebted to Miss Vera Walton for the following program of the District Four in Neshoba Associational B.Y.P.U. This was their first meeting this year being held with the Bluff Springs church with a large attendance.

Song—Jesus Is All The World To Me. Song—Rescue The Perishing. Prayer by Vice-Pres. G. C. Burroughs. Devotional—T. O. Gully. Sole—Think on Thy Way, by Mrs. Wilson. Talk—Growing in Grace a Christian Privilege, Mr. Petty. Talk—How and Why we should Pray, Rev. Johnnie Breland. Talk—2 Tim. 2:15, Mr. Hollingsworth. Special Music—Noel, Burnice and Dorothy Ganshaw. Talk—Better Records means Better Work, Vera Walton.

Talk by Mr. Burroughs. Song—Send The Light.

Picayune Observes Study Course

During the week of March 22-26 the members of the three B.Y.P.U.'s of the First Church, Picayune, came together every evening to the tune of an average of 65 and studied the Junior B.Y.P.U. Manual, The Intermediate Manual and Investments in Christian Living. The program consisted of class work, demonstration fun period and another class period. Each evening the demonstration was on the Weekly Assembly and Unified Service. It was decided that the unified service was the best way to emphasize the fact that the B.Y.P.U. was a part of the preaching service and that the preaching service was a part of the B.Y.P.U., thus helping the young as well as the older people to appreciate more fully every phase of the church work. It was a good week and pastor and Mrs. McLaurin are leading in a splendid way.

Pastor Overton Writes

Pastor Overton of Baldwin, writes concerning the coming District B.Y.P.U. Convention that is to meet with them June 2-3. "We have been depressed, compressed, and very much pressed around here, but nevertheless, we are looking up and expect to have a great time on the above dates." Bro. Overton publishes a church paper that goes into 400 homes and plans to have a special Convention issue which will increase the size somewhat and will be a splendid means of enlisting a large attendance for that immediate territory.

Ackerman Invites District Four Convention

M. P. Graves, Vice-President of the District Four Convention who lives at Ackerman, writes that the church has voted to ask the District B.Y.P.U. Convention to meet with them this year and adds, "I hope we may have a Whaling Convention." Well, with that kind of a pull from the church the young people from over the district will be more than likely to attend. Meridian, about as far away as any other town in the district, is already making plans to have a large crowd from the different churches to attend. We feel that the blessing that attends the convention will justify any sacrifice made to be there.

Passing the Idea On

E. E. Boone, Director of Riverside Church in Marks, tells of their plans of leading the unions in making the Standard.—Here they are:—Three weak points were considered, Bible Reading, Giving and Church Attendance. "In the campaign for our budget we made the B.Y.P.U. a part of it and thus enlisted 80% of the members as pledgers to the budget. They bring their envelope every Sunday. We stress this a great deal in the B.Y.P.U. and the mem-

bers feel that they MUST bring their envelopes with their offering EVERY Sunday and they MUST stay for preaching in order to drop their offering in, thus the two points have been helped: Giving and Preaching attendance." Bible readings has been increased by the use of a banner that is awarded each Sunday evening to the union having the best record in Bible Readings.

Mr. Boone again speaks of the Adult union and the Story Hour as being most vital to the success of the B.Y.P.U. work. Their little Story Hour group have a band and meet fifteen minutes early every Sunday to practice. The Story Hour has increased the attendance at both the senior and adult unions he says and the adult union has helped the efficiency of all.

Harrison County

Favored with one of the Gulf Coast's Beautiful Sunday afternoons, the Harrison County Association of the B.Y.P.U. held one of its most interesting and best attended sessions of its short existence March 29th at the First Baptist Church, Biloxi. It was only five years ago that this association was organized at the First Baptist Church, Gulfport, with 25 members present. Mr. Clarence Cox, the Association's first President, has served in a most efficient way these five years. His humor and kindness have won the admiration of the young people of the county, his efficient leadership has caused the Association to grow from year to year, and his life as a devout Christian has been most inspirational in leading the young people of the Harrison County B.Y.P.U. to a higher plain of Christian service. He will be greatly missed as president of the Association, but it was his wish that the Association elect a new president.

Prof. B. F. Smith, of the First

Baptist Church, Biloxi, was elected president of the Association. Other officers chosen for the ensuing year follow. Vice-President, Harvard Jordan, First Church, Gulfport; Recording Secretary, Miss Eleanor Mincher, Long Beach; Corresponding Secretary, Miss Della Tullos, First Church, Pass Christian; Pianist, Miss Grace Ussery, Grace Memorial Church, Gulfport; Chorister, Willie Lochler, First Church, Biloxi; Reporter, Bertena Cole, First Church, Gulfport; Junior-Intermediate Leader, Mrs. W. H. Lassere, Hansboro.

The banner for the highest percentage of membership present went to Second Church, Biloxi. The program for the afternoon was given by the Pass Christian junior union, under the direction of Mrs. W. R. Corey. It included songs and readings suited to the Easter season.

The Fairview Intermediates have been doing good work this last quarter. We have grown from one Intermediate Union to two Unions—one Intermediate and one Senior. In both unions we lacked only five being 100% on Study Course and these five are planning to take the course later.

—Corresponding Sec'y.

CASH FOR ALL
SOLVE THIS PUZZLE
NOTHING TO BUY

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9	6	4	3	3	4	6	9
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6	0	9	7	4	1	2	3
4	5	6	7	8	9	0	1
8	6	3	9	7	4	9	6
1	4	6	7	7	6	4	1

Every one a cash winner who enters. \$1000 in cash prizes and bonuses for being prompt.

Send 10c TODAY for forms.
Contest Mgr. Dept. JE
Box 1225, Columbia, S. C.

"BRUSHING THE CLOUDS
FROM THE SUNSET"

The goal adopted by the Southern Baptist Convention for all Southwide causes for 1931 was THREE MILLION DOLLARS. Of this sum 7% or \$210,000 was allocated to the Relief and Annuity Board for aged ministers' relief. The Annuity Department does not now share in the receipts from the Co-operative Program. A like sum was named as the goal for 1930, but the undesignated or distributable money actually given was less than one half of the goal, thus providing for the Relief Board only approximately \$92,000. The distributable or undesignated gifts of the people for the first quarter of 1931 were less than for the same period last year and this will probably cause the Board to receive for this year less than \$90,000. It will be apparent that the designations to other important interests serve to reduce the receipts of the Relief Board since designations to this Board are negligible.

With more than 150 applications held on the deferred list the funds available from the Co-operative Program gifts will not be enough to pay the beneficiaries already on the roll. Applicants for relief grants find it difficult to understand why they cannot be aided. But our people should see how impossible it is for the Board to make new grants in the face of declining receipts. Should the old preachers be overlooked in the denominational ministrations?

ANNUAL SEMINARY
CONFERENCE

(J. G. Chastain)

The third Annual Seminary Conference (Mar. 9 to 19) is now a matter of history. Were I to attempt to write it up in one newspaper article, I would be something like the speaker who, arising before a large congregation, said, "I am going to deliver before you in the next hour and a half a lecture on the whole universe." The attendance at the Conference was very large, besides the 405 students at the Seminary and their teachers, the city of Louisville was liberally represented, as was also the State of Kentucky. Many came also from other States, and I was glad that Mississippi furnished her quota. Our own Gaines S. Dobbins, a product of Mississippi and also of Mississippi College, and now a prominent professor in the Seminary, had general control of the Conference and in person delivered some valuable addresses.

The daily program opened at 9:00 a.m. and closed at 9:00 p.m., six to eight lectures coming daily and each addresses occupying one hour. During the first week Dr. W. J. McGlothlin delivered five masterful lectures on the general theme: "Crises in Apostolic Christianity." These were on the annual Gay Lectureship and are to be published in book form. The same speaker delivered five other lectures on the theme, "Jesus of Nazareth." He unfolded his subject as follows: "The Carpenter becomes a Teacher." "The teacher becomes the Messiah." "The Messiah becomes the universal Savior." "The Savior becomes the Lord." "The Lord becomes the triumphant, Heavenly King." These five lectures taken as a whole constitute the greatest literary production I ever heard from human lips. Nothing was said of their prospective publication. I certainly hope they may not be folded up and laid away in a napkin.

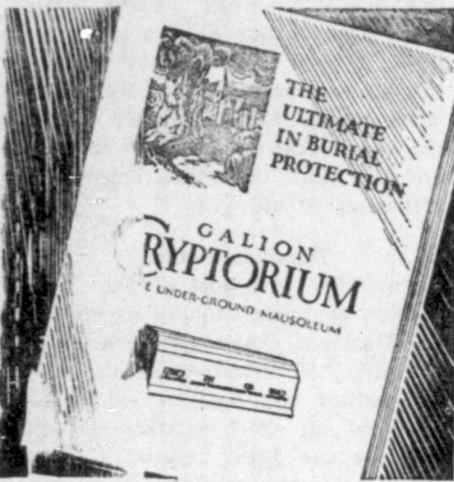
Dr. Frederick E. Taylor of Indianapolis, out of his long and ripe experience as a pastor, gave four lectures on "The Task of being a Minister." He spoke happily of the minister's education, his books, his visitation and his sermon. Supremely important is it to prepare the sermon, but no less so is it to prepare the man,—that the preacher prepare his own heart by consecration and much prayer.

Missions, State, Home and Foreign, were stressed all through the Conferences. On the intervening Sunday, March 15, the thirty Baptist pulpits of Louisville were filled by visiting pastors, returned missionaries, foreign students and members of the Seminary faculty, all presenting the general subject of missions.

For two hours Sunday afternoon at the Louisville Memorial Auditorium 3,000 hearers, mostly Baptists, listened to Secretary Sallee and Pastor George Truett in great missionary addresses. All the day Monday was given to Foreign Missions. The women held a great mass meeting which was addressed by Mrs. Sallee from China. Returned missionaries pointed out the present missionary crisis and challenge, while Professor Dobbins and Carver advised us to meet the challenge by developing in-

telligent missionary churches and inspiring them with the missionary spirit.

On Monday night a Student Volunteer meeting was held especially for young people. Stirring addresses were made by two volunteers: Rev. A. S. Gillespie and Miss Myrtle Smith, followed by Dr. J. L. Hill of the Sunday School Board. How our hearts did burn within us under the inspiration of these thrilling, uplifting addresses!



A Book for the Person Who Makes the Decisions in Every Family Crisis

IN every family there is some one person, man or woman, upon whom, by tacit agreement of all the others, rests the responsibility for making the important decisions in every emergency.

When death, breaking the family circle, renders others incapable of coherent thought or effective action this person must think and act for them all—think quickly and act with judicious understanding.

GALION CRYPTORIUM

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The book illustrated above has been prepared especially for this member of every household. It makes the necessary adjustments easier for all concerned. It furnishes the information that the responsible person should possess before the casket is selected. It is as logical as life insurance and as reasonable as writing a will.

Mail the Coupon for this Book



This book describes the Galion Cryptorium, "the underground mausoleum," and explains how Cryptorium interment protects casket and contents from all external contamination as completely, positively and permanently as mausoleum emplacement above ground. Yet the use of the Cryptorium adds but little to the cost of ordinary mortuary service. Write for your free copy.

THE GALION METALLIC VAULT CO.
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Lectures on the Norton Foundation were delivered by Dr. Edwin B. Frost, whose theme was, "Religion and Science." He is the Professor of Astrophysics in the University of Chicago and director of the famous Yerkes Observatory. His four great lectures were illustrated by means of stereopticon slides, which displayed the wonders of the heavenly bodies and the splendors of the universe. Dr. Frost's lectures lifted us heaven-ward and were a fitting close to the Conferences.

—BR—

LETTER FROM MISSISSIPPIAN IN CHINA

Baptist Compound,
Pao Shing Road,
Shanghai, China,
January 14, 1931.

My Dear Dr. and Mrs. Gunter:

It was my desire to get this letter off as Christmas greetings from China, but I have let the time slip up on me and have not done it. It will, however, carry our sincere wishes for a "Happy, prosperous 1931 and untold spiritual blessings," I hope that it finds you unusually well and fit for the undertakings which you feel the Lord is leading you into in His service.

We have been rejoicing recently over the showers of blessings the Lord has poured upon the work in Shanghai. Nov. 16th marked the beginning of our fall series of evangelistic meetings in Eliza Yates and Ming Jang Schools on The Baptist Compound. Pastor Kaung of the Allen Memorial Church, Southern Methodist, preached each day for eight days giving the Good News to his hearers in a most forceful, clear way. Christ crucified and risen, the only hope of sinful man, was exalted throughout the meetings. A deep spirit of consecration and prayer prevailed among the teachers and students as each Christian tried to introduce others to Christ. We were not surprised at the great outpouring of the Spirit and the profession of faith by more than 130 students. After the meeting closed committees were appointed to talk with each one who came forward and gave his name. I have enjoyed being on one committee immensely. Thirty-five boys were baptized on Nov. 30th and Dec. 14th and 32 girls on Dec. 7th and 14th. Many of the others are ready to join the Church as soon as they can get the permission of their parents. Some are joining other churches for instance, one teacher long a believer joined the Cantonese Baptist Church and two others Allen Memorial.

As these girls were examined I was impressed anew with the fact that we are but touching the fringe of the hem of China's garment. One after another I asked, "Are your people Christians?", "Is there one other of your relations who is Christian?", and few indeed came from Christian homes. Of more than seventy girls perhaps ten came from such homes. Sometimes a grandma or an aunt or an in-law was a believer, but many were the first to acknowledge Jesus. One girl who laughed at me several times last year as I tried to lead her to Jesus came to Him this fall—she is one believer in a family of twelve. Emily and I have often prayed for her together so when I told her that

In Memoriam

RESOLUTIONS

WHEREAS, Wm. E. (Uncle) Miller, Sr., was an active member of the Strand Bible Class for a number of years, and served fully in all the various departments of our work, as far as his health would permit, and particularly he faithful in attendance at meetings of the Class, business meetings and special occasions, and

WHEREAS, Uncle Billy, known among the members of Class and his associates as a Christian of the highest type, and as we know he was without spot and served as an example and inspiration to all his comrades, and

WHEREAS, our Heavenly Father saw fit recently to transfer from earth to heaven.

BE IT RESOLVED, that we tend to his family our sincere sympathy in this hour of their sorrow.

BE IT RESOLVED FURTHER, that the Strand Bible Class has sustained a heavy loss because we miss him at our class services, his inspiration will be missed by us except in memory.

BE IT RESOLVED FURTHER, that we shall send a copy of the resolutions to his family, to spread upon the minutes of Class, and to be published in Pioneer and The Baptist Record.

Helen had given her heart to Jesus she said, "Aren't we glad?" Her father is an official in the Executive Yuen in Nanking. In Elementary 6, there were four baptized. Last year has a Christian grandmother who was not opposed, but the coming from non-Christian homes eleven, five and eleven persons bravely taking their stand for Christ. Ding Tih Fung of Shanghai boldly followed Jesus in baptism in spite of a stern letter from his father in which he stated that grand-father and grand-mother approved as well as himself, and mother wished her to wait until Just before the baptismal service he told me she must wait, but she came into the room with the other girls and watched them go into the water. A fierce battle was being fought in her heart and Christ won. Later she was very unhappy when she decided to wait, so made up her mind to follow Jesus. She came to us from Catholic school last year. Many were struggling in their hearts. Will they not pray for these girls and the Ming Jang boys who should come through Christ?

At Old North Gate Baptist Church a splendid revival has just closed with 120 professed faith. These have been examined yet and there is no opposition here as elsewhere, but hope that a large number may receive on their profession. At College nine have been baptized. Grace Church has had a revival too with baptisms. We are much to be grateful for. We have several from the three out-stations where Mr. Ware works who are waiting for warm weather to be baptized. Four of the 67 added

Sallee Memorial Church and Lan Nyi Dents we are sponsoring is not a regular school, but a tailor be a preacher and him a chance to get while he works write later of our boys.

When Mr. Ware Nov. 23 for Sunday Church he could see that the congregation ever with something There was a stranger told them his experience had much illness when he sought his not help him rather him harm, so in disordered his house of the pertained to them.

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FREE
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It is natural for your skin is natural fortunately it seldom comes of the dainty to clear the skin. Be sure to ask for —sold by all drug guarantee to remove give you a lovely, Othine is also the

OTHIN

Thursday, April 9, 1931

Saltee Memorial come from Fah Hwo and Lan Nyi Doo and are students we are sponsoring. Ong Hyong is not a regular student in school, but a tailor who wishes to be a preacher and we are giving him a chance to get a little education while he works. I hope to write later of our four ministerial boys.

When Mr. Ware went to Da Zang Nov. 23 for Sunday School and Church he could see as he entered that the congregation was bubbling over with something to tell him. There was a stranger there who had told them his experience. He had had much illness and trouble and when he sought his gods they did not help him rather seemed to do him harm, so in disgust he had cleared his house of them and all that pertained to them. He got a small cross somewhere and put it up in his home and made another of wood and set it up on top of his house. He had heard of Jesus but knew little of Him. He determined, however, to take Jesus for his God and witnessed that since his decision He had blessed him. Because he did not know much he came to our Da Zang Chapel to learn and to invite the Christians to go to his house for service. Thanksgiving day Mr. Ware and four of the Christians and inquirers went to his home about 4 miles from Da Zang, two walking, two pushing wheel-barrows, bearing Wang Ta-Ta, who is up in her seventies, Mr. Tsu, an old-fashioned Chinese doctor who is old and feeble, but an earnest faithful Christian and his son who has had a serious illness and is still weak. When they got there they found the man ready for them, his house with dirt floor clean, and fire in the kitchen where refreshments were being prepared. Soon in came the neighbors from 23 homes of the family village—most of them were women and children though a few men were scattered about. After a song Mr. Ware outlined the Gospel message and Wang Ta-Ta told her experience with heathenism and how she came to trust Jesus. Under her loving testimony they were made to laugh at many of the foolish things they do. Then she bore testimony to what Jesus had done for her using a colored picture chart to illustrate. Old Brother Tsu could keep quiet no longer, so began to tell his experience with Jesus. It was growing late and by that time they were serving refreshments, so Bro. Tsu had to be prevailed upon to stop his word of testimony for a minute while the blessing was asked. The

meeting now became very informal and all were mixing, talking and bearing witness. It was near sundown and Mr. Ware had to walk back to Da Zang to the car, "Tupelo II," so he left them still talking and having a good time.

Do you wonder after having this experience and anticipating a joyous Thanksgiving dinner at Misses Kelly, Marlowe, Parker and Watson's home almost across town from our home, that Mr. Ware forgot to milk the cow when he got here?

I shall only mention the Building Loan Fund as Mr. Ware is preparing the 1930 report of same and I do not wish to tell all the news. The little chapel at Lan Nyi Doo is finished and the first services were held there Dec. 26. Mr. Ware was sick at heart when he came home. It was so different from what he wanted it to be. One of the Christians had prepared refreshments out of the goodness of her heart, but the news of them brought in many unruly children who wanted "Loaves and fishes." Some independent Christians too had come in with their organ, taken possession of the service to a large extent and caused much confusion. There is a feeling among these people that every church is the Lord's and they are the Lord's, therefore they have a right to go in any church and take charge. Mr. Ware feels they are good people but misdirected and he doesn't wish to offend. Since then the order has been somewhat better. The chapel was dedicated Jan. 13, during the ministers' conference which Mr. Ware invited to convene there. The Travelling Band of the Soo-Sung-Sih Association is spending ten days in the midst of the people there in evangelistic work. We do not yet know what part of the expense the Church Building Loan Fund will have to assume as gifts from individuals in our churches and schools have been coming in very nicely.

Shanghai is now ranked the fifth city of the world in size and yet we have only five Southern Baptist churches, two Northern Baptist and one Seventh Day Baptist church in the city. This counts the College Church which has no building but does not count the Social Center in connection with it. The Mandarin work is being revived by Messrs. Blackman and Lowe and Misses Parker and Watson but they too are without a building and are not strong yet, though there are marvelous opportunities and prospects, for this work.

Christmas was a very happy time for us. It began about the tenth when our boxes from America began to come. We opened each as it arrived as Mr. Ware said "Christmas will last longer. Why not open them?" The boys and girls had special programs and there was Christmas music in the church when the Eliza Yates girls caroled beneath our windows in the wee hours of the morn. Christmas morning when Emily woke up and found her stocking hanging at her head she said, "Oh! I am so excited."—We had guests at noon and off and on all evening and Mr. Ware had a nice service at Da Zang with the Christians and enquirers. During the afternoon Howard and Emily Olive and Mildred Blackman were here for

stories and carols with Emily and their dolls had Christmas tree. I hope you had as merry a time.

One morning not long ago Emily awoke and said, "Mother, I'm going to cry in heaven." I said "Oh, no, no one ever cries in heaven, that is such a happy place." Her rejoinder was, "Well, I think I'll cry." "Why, why will you cry?" "Cause—they won't have any biscuits 'n milk'n clabber up there; I'm 'fraid I'll get tired of angel food."

I must close for this time. Mr. Ware and Emily join me in best wishes and greetings. We shall enjoy hearing from you sometime when you have a few moments to spare.

Sincerely yours,

—Mary Bibb Long Ware.

(Mrs. J. H. Ware.)

THE HIGHWAY TO VICTORY

—O—

(Martha Linda Franks)

The promises, "If ye ask, I WILL DO," and "if two of you agree.... it SHALL BE DONE," have been fulfilled in Tsining.

In October we witnessed great manifestation of the Holy Spirit. His work of conviction was widespread. Soon Mrs. Chang, a servant woman in pastor Ding's home, was definitely saved. While we, the Dings and I were in Laichowfu later attending meetings there, the Lord used this Mrs. Chang to help evangelist Fang who had a wonderful deliverance. Mr. Fang was the man most used of God during the meetings doing personal work amongst the men. In his testimony he said (in substance):

"I first believed with my mouth, then for a long period I believed from my neck up—my head. Now I believe in here—heart!! During the Association I avoided Miss Monsen and after she left I tried to avoid the question, 'Have you been born again?' It could not be avoided. For two nights I was greatly disturbed, and over and over seemed to hear, 'You must settle your sin account.' I was bound fast by my sins.".....When he could endure it no longer, the Lord sent him to Mrs. Chang who "helped him through." He was gloriously saved. His wife has been saved during these meetings. The light of Heaven is in his face and the Chinese see and recognize that what he has is real and genuine. It was interesting to see how those under conviction sought him out.

Another most interesting case was that of Mrs. L, a former Bible woman in Tainan. She is a very capable, hard working woman, and we realized that if she had Life, she would make a good worker. On faith we invited her to come down to the meetings and she was born again. She came with a hungry heart, and the Spirit began the work of conviction before she arrived. She was "ripe" by the third day... sick of her sins, utterly sick. She found cleansing, pardon, for all those sins in the Savior and now she is a happy member of The Family.

Four business men were saved. One of them a fine looking young man started on a back seat too, but before many days was on the front seat listening most intently. He said, "It was as if my heart was covered with layer after layer of hardness and unbelief. One by one

these layers were melted away and I came to ask myself, 'Has this Jesus anything to do with me? After all could he be the Savior? Other innocent people have been put to death but nothing came of it, but this Jesus the whole world knows.can he be the Savior?' Later on this man learned through experience the truth "Jesus Christ came into the world to save sinners of whom I am chief."

Space forbids telling of others who have been saved—a young army officer, a young country lad, students, country people, etc. Just last night a dear old country woman came saying, "My sins are a heavy burden, so heavy I cannot bear them any longer. I want them cast into the depths of the deep sea." She met the Lord on His own terms and was saved. Later on as she left, some one asked her, "Whose child are you now?" She replied, "I do not know about that but I do know that my sins are all gone and I have a new heart."

We do give Him the glory. We praise Him for once more calling us to our knees—the missionaries "Highway to Victory," and for showing us that it is "not by might nor by power, but by my Spirit."

Due Precaution

Hotel Clerk (suspiciously to prospective guest, whose back had come apart, thereby disclosing a strange contrivance): "May I ask what that queer thing is?"

Prospective Guest: "This is a new patent fire escape. If your hotel caught fire, I could let myself down from the windows so easily; see?"

Hotel Clerk: "Exactly. Our terms for guests with fire escapes are invariably in advance."—Hash House Joker.

—BR—

"You see, grandma, we perforate an aperture in the apex and a corresponding aperture in the base, and by applying the egg to the lips and forcibly inhaling the breath, the shell is entirely discharged of its contents."

"Bless my soul!" exclaimed the old lady, "what wonderful improvements they do make! Now, in my young days they just made a hole in both ends and sucked."

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It is a Reliable, General Invigorating Tonic.

Under Your FRECKLES You Are Beautiful Remove The Ugly Mask

It is natural for you to freckle because your skin is naturally fair and lovely. But fortunately it seldom needs more than an ounce of the dainty white cream—OTHINE—to clear the skin.

Be sure to ask for Othine—double strength—sold by all druggists with money back guarantee to remove every last freckle and give you a lovely, milk-white complexion. Othine is also the perfect Bleach Cream.

OTHINE DOUBLE STRENGTH

Baptist Student Union

President, W. O. VAUGHT, Miss. Col.

Secretary, LUCILE RAY, Blue Mtn.

Vice-President, MARGARET GULLEDGE, Miss. Woman's College

Treasurer, FRANK BAILEY, A. & M.
Reporter, LAWONNE REEVES, M. S. C. W.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

The work of the Baptist Student Union at Mississippi State College for Women has my hearty commendation. This organization has had much to do with holding up the splendid morale of the student body. The program of the Union keeps scores of girls tied on to the work of the denomination. This is very vital when it is considered that these girls within the next few years will become community leaders in our state. Another valuable feature of the B. S. U. program is the wholesome entertainment provided for so many girls, thus taking care of their social needs. Through the noon day prayer meeting held every day of the session the spiritual lives of the girls are enriched. Under the tactful, consecrated leadership of the secretary, Miss Irene Ward, and the wide-awake student officers the organization has become a very powerful factor in the making of a better life for our college.

Very sincerely,

—Hansford L. Simmons.

Vice-President and Registrar

HIGHLIGHTS OF B. S. U.

Lavonne Reeves

The state committee meeting resolved itself into a working secretarial unit last Saturday evening. Buck Palmer, Zana Wilson, and Miss Ward were the original thinkers and composers of all letters concerned, and Jimmie O'Neal, Bill Wallis, and Lavonne Reeves made good use of three typewriters. Mr. and Mrs. Allan Puckett, who were our hostesses, furnished a delightful accompaniment for the labor with a radio program thoughtfully a few rooms down the hall from the work room. The refreshments? Chocolate candy! An added incentive for greater accomplishment. We do feel that some great work was done and more great work laid out for the coming week. Letters were drafted to all the councils in the state and reports of work already done were heard from.

The Workshop last Saturday evening saw itself again in gala festive air. The Christian group gave their A. & M.-M. S. C. W. party at that time. We have the report that everybody had a characteristic glorious collegiate entertainment on the occasion.

Well, we'll be missing the Seniors next week while they are away for Senior holidays. But, kids, we've got to get used to it. B. S. U. and Student Government, and all the rest of it, will have to go on without them next year. Don't forget that each of us is individually responsible for the work while they are gone. To the wheel, underclassmen! It's up to us; let's don't disappoint the Seniors! Let's have things in perfect order when they get back.

B. Y. P. U. started off a new

quarter a Sunday ahead of time—last Sunday—with a contest launched with the A. & M.-B. Y. P. U.'s. Every girl present at the meeting signed a list that was started around in the unions. At the beginning of the week, she was assigned a number. The same thing was done at A. & M. Each week the A. & M. boys will send their numbers over with the grades opposite and the two numbers, as 13 with 13, will be compared and recorded opposite each other. At the end of the month of April, we hope M. S. C. W. will be entitled to a royal entertainment by the conquered tribes from A. & M.; but if we don't work this month, the result will be reversed. Let's make our motto: "Every individual present; and every one present 100%."

The Sunday afternoon college crowds divided last Sunday. A part of the group went to Sessums again to listen in on a great program given by the A. & M. boys. The other group went to Rural Hill to a Sunday School Rally for District 3 of Lowndes County. Both parties came back to contest which was the greater meeting. We know that the A. & M. boys gave a great deal of inspiration and determination to the group at Sessums, and Rev. Jimmie Street, of our college generation almost, gave just as practical and inspirational a start at Rural Hill.

Plans are still going forward for the A. & M.-M. S. C. W. party to be given in the Education Building April 24. Mary Frances Bostick is in charge of the whole party in general. Committees are appointed and work is under way to make the party a great success.

College girls share with the town folks in the joy of knowing that Dr. Franks is to be back with us. Welcome home, Dr. Franks!

The resolutions have come in from the committees functioning during the House Party. We'd like you to know about them.

Report of Committee on Resolutions
Realizing that the first annual state B. S. U. council retreat has received the blessing of God, we desire to express our gratitude to the Heavenly Father for the many manifestations of His goodness to us.

We are grateful to those who were led of Him to plan this meeting, especially to our gracious hostesses and host, the B. S. U. Councils of M. S. C. W. and Mississippi A. & M. Colleges. We are happy to have had the privilege of sharing with M. S. C. W. and A. & M. the radiant personality and influence of their winsome spiritual coach, Miss Irene Ward.

To the President of M. S. C. W. and the administration we owe an inexpressible debt of gratitude for

their mutual sympathy and whole-hearted cooperation.

In our hearts we are thankful to the First Baptist Church of Columbus for its cheerful and ready response to every expressed and unexpressed need. We have immensely enjoyed the opportunity of being in their beautifully appointed new plant.

We can never reach an agreement concerning which of us had the honor of being entertained in the happiest and most hospitable home. From the time of our entrance into the city no doubt could linger regarding the open hearts and open homes of the people of Columbus. This same sentiment of hospitality was conveyed to us through the columns of the local press.

Our deepest regret is that our state B. S. U. president, W. O. Vaught, whose prayers and efforts have meant so much to all of us, has not been able to attend this inspirational House Party, which, in large part, is a result of his own efforts. An equally keen regret is felt by us in that the local pastor-host, Dr. J. D. Franks, has not been able to lend his influence through his presence.

In conclusion, we could not but express our most humble appreciation to the Southern Baptist Sunday School Board, Dr. Van Ness and Mr. Frank H. Leavell, for sending to us the peerless inspirational leader and speaker, Mr. William Hall Preston.

Submitted by Committee on Resolutions:

John A. Moore
(Miss. College), Chairman.
R. L. Boykin
(University of Alabama),
Miss Willie Mize
(Miss. Woman's College).

Reached it again! M. S. C. W. has reached for the second month in March FIRST MAGNITUDE!

M. S. C. W. students had a great privilege last week in hearing the A. & M. boys every day in noon-day prayer meeting. Our thoughtful brothers sent some representative from their domicile every single day to talk with us during the prayer meeting hour. At the present writing, we have already had with us Walter Clarke, Johnnie Barrow, and Frank Bailey. Any single one who talked was worth a whole week's talk. Naturally, we are proud of the service they are doing us in taking time off to worship with us.

B. S. U. JUNGLE JUBILEE AT S. T. C.

Talkin' 'bout bears, 'n lions, 'n tigers, all three!
My, we had a grand Jungle Jubilee! Yes, old King Lion was there, and the monkeys, too
'N, little rabbit, I do believe I saw you.

Lest you forget, let me implore
There were animals 'n animals—by the score.
Of course, the King must satisfy his appetite—
'N there was plenty of food—almost in sight.
All the animals joined the search
'N they found enough to fill a church.

Believe it or not, but I declare true

Old King Lion was full when he went through!

Those animals played all sorts of games

'N I'm sure they didn't know the names.

They whooped and hollered and whirled about

Till most of them were simply tired out!

Mrs. Doe, with her lemonade and crackers,

Served every animal, 'n there were no slackers.

When those forest-folk returned to their dens—

My, you should have seen such pleasant grins.

Lucille Sikes,
B. S. U. Reporter,
State Teachers College.

WORK IN BEREAN GOOD WILL CENTER

Miss Vera Martin, Student at Baptist Bible Institute

It is my privilege to work with the little children in the Sunday School at Berean Good Will Center. Miss Kendall is to be commended for the well organized work there. The Sunday School is graded as well as possible considering the number in the Sunday School and the equipment. There are about one hundred and ten enrolled in the Sunday School. The largest attendance on any one Sunday this session was about eighty.

Four B. B. I. students work in the Sunday School, Mr. Casselman, Miss Yates, Miss Glover and I. Sometimes another student goes. Miss Glover and I work with the beginners and primaries. These are together in one department, but are separated for class work. Miss Glover teaches the primary class. It is my privilege to have charge of the programs for the department on Sunday afternoons and teach the beginners' class. It is a wonderful opportunity to plant the seed of the gospel in the hearts of the little children.

We have preaching service immediately at the close of the Sunday School. Mr. Casselman has charge of this service. Just recently three boys, one from Miss Yates' class and two from Miss O'Mara's class, have made public profession of faith at the close of the preaching service.

HILLMAN COLLEGE Clinton, Miss.

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.
M. P. L. Berry, President.

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Measells, E. C.
Miller and J. N.

On Memorials
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Spencer and M

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